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THE  
**Nonconformist and Independent.**  
THURSDAY, JUNE 10, 1880.

**THE LORDS AND THE BURIALS BILL.**

THE House of Peers has not receded from its memorable vote of three years ago. Then, in spite of a formidable clerical declaration, which actually paralysed the BEACONSFIELD Cabinet, it decided in favour of substantially the settlement now embodied in Lord SELBORNE'S Bill; and it was not last Thursday deterred from ratifying that resolution, although the Bishop of LINCOLN came fresh from Convocation with a "solemn protest," all but unanimously adopted, against taking away "from the Church of England the exclusive control of her own doctrine and discipline, and the use of her own churchyards"—thereby, as Dr. WORDSWORTH proclaimed, freeing that venerable assembly from all responsibility "as to any dishonour which might be done to ALMIGHTY GOD." This was an unfortunate keynote to strike in an august legislative body in which the lay element preponderates. The effect of the Bishop of LINCOLN'S objurgations the Archbishop of CANTERBURY hastened to undo in his broad, enlightened, and slightly sarcastic speech, which was an effectual antidote to the violent and lugubrious prophecies of his right rev. brother. The six hours' debate and the subsequent division have so far justified the tactics of the Government in first introducing the Bill into the House of Lords. The manifest preponderance of arguments was followed by a majority of votes in favour of the Bill. A majority of twenty-five in a House of 227 members ratified the LORD CHANCELLOR'S measure. That it was opposed in so feeble and perfunctory fashion by the titled members of the late Government is accounted for by the fact that nineteen Conservative peers voted for the Bill, and that it was supported by ten members of the Episcopal Bench, while only six went into the opposite lobby. We suppose this division may be regarded as decisive of the fate of the Bill. The largest number of peers who have of late years taken part in a division is 328—the number who voted on the second reading of the Irish Church Disestablishment Bill. It may, therefore, be presumed that the hundred and odd absentees on Thursday night are for the most part neutral or indifferent to an issue which, if the Bishop of LINCOLN is to be believed, involves "not so much the right of burial as the existence of the National Church." What will be the opinion of this infatuated prelate when Lord SELBORNE'S Bill receives the royal assent?

In the interesting debate of Thursday night, the defence of the Government Burials Bill was left almost exclusively in the hands of the two Archbishops and the supporters of the Liberal Administration. The Conservative peers who are favourable to its principle gave a silent vote, unless we except the Earl of DERBY, who in 1877 opposed Lord HARROWBY'S compromise. Lord GRANVILLE had no need again to defend a measure with which his name has been so honourably associated when Liberal colleagues, like the LORD CHANCELLOR, Lord KIMBERLEY, Lord SPENCER, and the newly-created peer, Lord BRABOURNE (formerly Mr. KNATCHBULL-HUGESSEN) stood forward to plead on its behalf. Each of these peers spoke in a style congenial to the House of Lords; their chief contention, apart from the necessity of removing a Nonconformist grievance, being that the concession would strengthen and not weaken the Established Church, and put an end to a bitter controversy. These points were naturally dwelt upon with much emphasis by the two Archbishops and the Bishop of LONDON—by the PRIMATE with remarkable force, liberality, and unreserve. "Was it supposed to be a dishonour to Almighty God," asked Archbishop TAIT, "that over the grave of one at present buried in silence a Christian prayer was offered up and a portion of the Word of GOD read? Was it desecration to a churchyard that the Word of GOD should be read in it and Christian prayer offered in it, unless that Christian prayer and Word of GOD proceeded from the mouth of an ordained clergyman? He could not believe that was the notion of their lordships, and he could not believe that such was the general opinion of the laity or clergy of the Church of England." Nevertheless, if Convocation is in any true sense a representative body, that is the opinion of the mass of the clergy. The PRIMATE drew a pleasing picture of the co-operation of Churchmen and Nonconformists in acts of worship and religious work, and we could fain wish it were not over-coloured. In his speech, and no doubt in his aspirations, he regards the latter as "Dissenting brethren." It may seem ungracious to cavil at such amiable sentiments publicly expressed by the ecclesiastical head of the Anglican Church. But, alas! there is not a wider difference between the Archbishop's views and those of Convocation on

this particular question, than there is between his lordship's ideal views and the actual relations of the clergy of the Establishment with those outside its pale. The Archbishop of YORK, although supporting the Bill as a whole, was more biassed by professional considerations. He objects to the inclusion of cemeteries in the Bill, and said he should be unable to vote for it again should the 10th and 11th clauses, giving relief to the clergy, who "feel very strongly on the question," be eventually abandoned. The Bishop of LONDON also showed with great force the reasonableness of the concession, and in reply to panic-stricken opponents, who feared such terrible results from the Bill, he opportunely stated that chaplains of cemeteries had informed him that they had never heard of a single case of disorder in the unconsecrated cemeteries.

In Thursday's debate the late Government was represented by Lord CRANBROOK, who paraded, with some abatement of his usual vehemence, the stock arguments against the proposed settlement, in which he finds a notable instance of "concurrent endowment"; a proposal to take from the Church of England in order to give to the 150 or 160 sects which in this country are outside that Church; and the granting of a concession which will fail to satisfy those in whose favour it is made. His lordship completely abandoned the high ground of principle on which he had been arguing when he declared that he would support the compromise if he thought it would be accepted as final by those who object to the present law. Lord CRANBROOK was, however, specially emphatic on the grievance of the donors of land for churchyards. "I want to know," he exclaimed, "whether Churchmen in this country are to be the only body of religionists who are to be unable to dedicate anything in safety for the purposes of their religion. I must protest against such an assumption." This specious claim was effectually disposed of by Lord BRABOURNE, who, in reference to the protest of noblemen and others who have during the last thirty-five years given land for the enlargement of old and the formation of new churchyards, and who object to the proposed perversion of their gifts by the Burials Bill, remarked that the document they had issued was ill-omened, because it struck at the nationality of the Church. "It might be an advantage or a disadvantage to have the Church united to the State; but so long as she was so, she must accept the laws passed by Parliament; and if gentlemen said they had given ground to be used for national purposes, and yet sought still to control the use of it, they by so doing struck at the nationality of the Church." This point will, it appears, be formally raised in committee on Tuesday next, when Lord SALISBURY will propose to insert after the first Clause the following words:—"This Act shall not affect any consecrated burial-ground given as a free gift within fifty years before the commencement of this Act, unless the consent of the donor or his representative shall have been previously obtained in writing." We look forward with great interest to the discussion on this amendment, which involves the question whether the Church of England is the National Church, or a denomination which possesses rights and interests apart from the State.

In his explanatory and well-reasoned speech Lord DERBY, besides incidentally replying to Lord CRANBROOK'S plea, ably discussed one of the imperfections of the Government Bill, which, as he says, does away with one test and imposes a new one. "There are," said his lordship, "some points in which the Bill admits of being amended. One is the limitation to Christian services. I am not going to argue that question on any broad, speculative ground; but is it wise to put into an Act of Parliament a term which you cannot define and a restriction which you cannot enforce? You cannot deny to the Unitarian body the title of Christians. Their services are undoubtedly Christian services; but the line of demarcation between, at least, a part of the Unitarian body and those who profess simple theism is a very vague one. I hope that before this clause passes your lordships will ask yourselves whether the words 'Christian service' are capable of accurate definition for legal purposes. For instance, is a service non-Christian in which the name of the Founder of the Christian religion is not simply mentioned? Does it become non-Christian by omission? Questions of that kind would be disagreeable to have to argue in a court of law. What we should all agree in is to prohibit controversial and irritating language of any kind on the occasion of a funeral; and if words can be framed that will answer that purpose, I think any other restriction might be withdrawn. I say this the more as the restriction is not likely to be operative." Lord DERBY, in these remarks, had the courage to point out, with his accustomed force, one of the blots of the Bill, upon which other speakers were silent. The LORD CHANCELLOR evidently saw their force, and in the course of his

reply said that according to the common law this was "a Christian country," but the term would be interpreted in the largest sense by our courts of law. Feeling, no doubt, that a vague promise of this kind is not of much value, Lord SELBORNE proposes, at the end of Clause 6, to add the following words:—"The word 'Christian' in this section shall include every religious service used by any Church, denomination, or person professing to be Christian." This interpretation is probably as wide as will be accepted by the House of Lords. But it does not meet the argument of Lord DERBY, who "cannot see how, as a matter of right, freedom to use their own services can be asked for a Nonconformist and refused to a Positivist, or a Free-thinker, or a Jew."

This question will, of course, be more freely raised in "another place," and if the Commons should boldly and consistently accept the principle laid down by Lord DERBY, we hope the Government and the House of Lords will be disposed to ratify their decision. Should this be accomplished, and the concessions granted to the clergy be put into a more guarded form, and the unseemly reference to Convocation be expunged, the Bill will become a real and permanent settlement of a long-standing controversy, and will redound to the credit of Mr. GLADSTONE'S second Administration.

**CHURCH BIGOTRY AND INFALLIBILITY.**

If the honour of GOD were much mixed up with the prejudices and bigotries for which men invoke its sanction, one would be very hopeless about the future of His kingdom in the world. There is hardly any folly, however gross; there is hardly any perversity, however dire; nay, there is hardly any cruelty, however fiendish, which the honour of GOD has not been made to cover with its shield. In the most savage and ruinous wars the name of GOD is freely invoked on both sides as sustaining the cause of the combatants, and lending the sanction of His righteousness to their objects and claims. It is no wonder that simple men get utterly bewildered, and question whether any reality is behind a symbol which is so constantly paraded to consecrate all kinds of wrong. Happily, in the ordinary transactions of secular society, and in relation to the common interests and activities of men, there is a wholesome disinclination in these days to represent the honour of GOD as in any way mixed up with the course of action which each one's wisdom or unwisdom may lead him to pursue. But Emperors and Bishops seem to retain the faculty of considering that the honour of GOD is in a very special manner mixed up with their judgments; and they fall back on the Divine authority as the sanction for any folly and selfishness which they may be moved to commit, with a familiar boldness which almost justifies Mr. MATTHEW ARNOLD'S somewhat profane sarcasm on Christians who suffer themselves to talk about "the Divine Being as if He were the man in the next street." Profane swearing has happily died out of all decent society. In circles in which two generations ago hardly a sentence could have been heard unemphasised by an oath, a profane word is never spoken from one year's end to another. It is time that the profane invoking of the honour of GOD to sanction weak and partial, if not palpably unrighteous, judgments should cease out of this Christian land. Profane, we call it, for such is its essential character in the strict sense of the term; and there is nothing, we are persuaded, which so tempts the unbeliever to sneer and scoff at Christianity, and nothing which is a more substantial hindrance to the progress of the kingdom of heaven in our midst.

The House of Lords was entertained the other night with numerous conflicting assurances that the honour of GOD was very closely concerned in the issue of the debate on the Burials Bill. The Lower House of Convocation was specially anxious to free itself from all complicity with the dishonour to GOD which might be done by the character of the worship hereafter to be offered in the churchyards. This venerable body evidently considers that it has GOD'S honour under its special charge; which is a very serious thought for us, who remember how systematically it has opposed itself to every measure which has promised good to man, from the days of the Act of Uniformity until now. A little knot of men, about as moderately endowed with intellectual and spiritual power as any body of men in England, judging by their public utterances, evidently feel, and expect their fellow-citizens to feel, that they have special charge of the Divine honour, and that the judgments at which they may arrive after as much foolish talking and angry dissension as disfigures any public assembly in Christendom, convey to the world the decrees of the Supreme Ruler and Arbiter of human destinies on high. And thus it has been through all the ages of the history of Christendom. The



narrowest, most selfish, most prejudiced men in their generation have always assumed the right to speak for God, and have claimed for their foolish or passionate judgments the reverence due to the Divine decrees. And Christendom has been kept in an agony of doubt and perplexity by the assumption—afraid to reject it lest it should reject that which was Divine; afraid to accept it lest it should identify the Divine with ideas and practices which the moral sense of mankind has by sure instinct connected with the opposite sphere. The bigots in Convocation and on the bench in the Lords are but repeating, in poorer and weaker forms, the miserable policy of Churchmen in all ages of the Christian world—opposing, in the name of God, every measure which promised liberty and progress to society till the very moment at which resistance was possible, and then, when compelled by the necessities of things, which have a sternness to which even ecclesiastical bigotry must bow, to yield at last, yielding with the worst possible grace, and with portentous prophecies of the evil which God in vengeance was about to bring upon the world.

Boccaccio's story of the Jew who was converted by a visit to Rome, when every other influence had been tried upon him in vain, is not without significance for all the ages of Christian history. The Jew saw enough at Rome to convince him that if the religion of CHRIST had not been sustained by Divine succours, it must long before have utterly perished from the world. In truth, that Christianity has survived Christendom is one of the chief wonders of history. It is a striking testimony to the transcendent power of the life and the words of CHRIST, that the life and the words of Popes and Prelates who have claimed to speak and act in His name have not destroyed the SAVIOUR'S hold on human hearts. Still, the words and the living influence of JESUS do more to attract and win the homage of man's heart than the dogmas and contentions of ecclesiastics can do to destroy it; and ever and anon they break forth with the ancient power which made the apostolic age the crisis of the world's history, to restore belief and hope in Christendom, and to assert CHRIST'S kingly power over mankind. But it is a sad, sad history, the history of all that the bigotries, follies, vices, and crimes of Churchmen have done to hinder the progress of CHRIST'S Kingdom in the world. Stay it they cannot. "Lo, I am with you alway even to the end of the world," is a word which is written quite as legibly in history as in Scripture; and the Divine power which founded the kingdom is always present to maintain its authority and push forward its triumphs, though the triumphs are constantly gained at the expense of its subjects, and in spite of the schemes and efforts of those who profess themselves its most ardent and energetic friends.

In truth when one studies what goes by the name of Church history—the history of the outward and visible organisation which in all the Christian ages has claimed to be the organ of CHRIST'S utterance to and influence on the world; when we see what ignorance and blank stupidity, what selfishness and worldliness, what avarice and rapacity, what cruelty and brutality, have clothed themselves with the most sacred name, and claimed from men the reverence and obedience which the living God alone has the right and the power to demand from human hearts, the wonder sometimes seems, not that so many of the intellectual class in Christendom have lost all faith in and allegiance to the Gospel, but that any measure of living belief in a living sorrow is left alive in the Christian world.

There has been another MACKONCHIE case before the Court of Arches, which, as usual, has failed. "Mr. MARTIN," the aggrieved parishioner, who receives the support of the Church Association in his litigation, finding that the decree of suspension against the Vicar of St. Alban's could not be carried into effect, tried another tack, and applied for an order for deprivation. Lord PENZANCE, wearied with this abortive litigation, refused to issue a new decree on the ground that the former one still holds good, though it cannot be carried out. It was quite unseemly, he said, in giving judgment on Saturday, that the Court should ignore its own solemn decision. This defeat, remarks the *Record*, is "disappointing." No doubt, for it is now palpable that Ritualist excesses cannot be restrained by law, and that the Bench of Bishops will give no assistance in that respect. It does not, however, follow that the Established Church will now have peace. Some time ago the Ritualists, on the plea of more liberty, were hot for the separation of Church and State. But finding they could get their way without this drastic remedy, they have abandoned the demand. Possibly it may spring up in another direction. "It is now," says the *Standard*, "beginning to be said by the opponents of these men that if the State cannot protect them they must try what they can do without the State, so that while the Ritualists look to Disestablishment to save themselves from the moderate party, the moderate party are looking to Disestablishment to save themselves from the Ritualists. This last-

mentioned feeling has not spread very far as yet, but it exists, and the progress of the St. Alban's case, leaving Mr. MACKONCHIE master of the field after each successive trial of strength, can hardly do otherwise than foment it." Then there is our patient friend, the *Record*, which declares for the hundredth time that if the Church of England is to endure as an Establishment she "must be purged from the deadly error with which the Ritualists have long endeavoured to blight and poison her." But the crisis is still very far off, for, says our procrastinating contemporary, "the struggle must be continued until the victory is won."

The question has been frequently asked, in connection with the "Home Reunion" movement, what would be the position of Nonconformist ministers should the united action to which Dissenters are invited be agreed upon. Earl NELSON has at length explained the matter. As Nonconformist ministers do not claim for themselves possession of those "special powers of an apostolic ministry," which the High Church clergy arrogate to themselves, the High Church clergy will be quite content to treat those ministers as being on an equality with the laity. In return, the High Church clergy are to be regarded as possessing the "special powers" which they claim, any "renunciation" of which would, for them, "of course, be impossible." And his lordship appears to be irritated that Nonconformists have not been caught in a trap thus clumsily baited!

The purpose of the clergy in seeking for permission to use an alternative Burial Service was explained by Archdeacon ILES in the Lower House of Convocation, on Friday last, in proposing the omission in the new rubric incorporated in the Burials Bill of the words "on the request or with the consent of the kindred and friends." The effect of this alteration would be to place in the clergyman the entire discretion, and this is foreshadowed by the Archdeacon as the probable result:—"If the alternate service could be freely had it would very soon supersede the regular use of the old one, which would then practically be reserved for communicants and those dead whom it was especially wished to mark with respect." Archdeacon DENISON deplored the fact that, according to the statement of the LORD CHANCELLOR, the words "grievous crime" would be restricted to whatever definition the Law Courts would put upon them; while as to the words "immorality and notoriously evil living," it was not intended to give the clergy any liberty at all.

A case of considerable interest as bearing on the attempt of the High Church clergy to revive that power of excommunication which the State has thought it necessary to restrain as between its clerical officials and the attendants at the State-regulated places of worship came before Lord PENZANCE, sitting as Dean of Arches, on the 5th inst. The suit is instituted, under the Church Discipline Act, by Miss ELIZABETH ANN ANDREWS against the Rev. E. J. WARMINGTON, rector of Dengie, near Maldon, and the offence with which he is charged is a refusal to administer to her the Holy Communion when she presented herself to receive it in the parish church on Sunday, the 2nd of November, in violation of the statute 1 Edward VI., cap. 1, sec. 7. It was argued, in defence, that under the new rubrics a notice from the intending communicant should have been given the day before, and that the breach of the statute being a misdemeanor, and punishable by indictment in the temporal courts, is not punishable as an ecclesiastical offence. To this it was replied that the defendant was proceeded against in that court *pro salute anime*, and not with a view to the punishment of fine or imprisonment, which the temporal tribunals could impose; the promoter also wished to obtain a monition against him not to repeat the offence, and that she could only procure by a sentence of that tribunal. The Dean of ARCHES eventually admitted the articles, and left the points of law to be dealt with on the hearing of the suit, the future progress of which will be watched with some interest.

## Correspondence.

### LAY PREACHING AMONG CONGREGATIONALISTS.

To the Editor of the *Nonconformist and Independent*

SIR,—I have read with pleasure the Rev. F. Wagstaff's able letter on the above subject, and desire, with your permission, to briefly add my testimony to the want of lay preachers in connection with Congregationalism. I have for some time thought a system of this kind, if adopted, would be a means of imparting a stronger impetus to our young men to study Scripture history, and prepare themselves for working in the Lord's vineyard. There seems, however, to be a lack of interest among many of our churches in such matters as these, and on this account I can heartily join hands with our good brother in desiring to have this subject thoroughly ventilated. Why should we not have lay preachers in connection with Congregationalism? Surely, if we are desirous of spreading the Gospel we ought to be glad to receive offers from young men who are intelligent and well versed in Christian work, to take certain districts for the purpose of preaching the Gospel to thousands who do not seem to care about attending a regular Christian church.

I should also hail with satisfaction a system inaugurated whereby young men who have given their hearts to God, and who are prepared to labour in the Lord's vineyard, might receive a certain amount of tuition from our ministers in the work of lay preaching, &c. I support such schemes as these, because I believe if we are to succeed in bringing the masses to a know-

ledge of the truth, we must be prepared to teach in plain language the doctrines laid down by our Saviour. There are so many vices, allurements, and temptations, at the present day, that it is necessary for every minister of the Gospel to be willing to render what assistance he can in helping forward those young men who may be anxious to study for the position of a lay preacher, but who will make little headway unless he receives a certain amount of help from a Christian minister.

Local preaching in connection with the Methodist bodies has been productive of much good, both to the preachers themselves, and to those who have listened to their discourses. Hence, I cannot see any reason why such a system should not be inaugurated amongst the Congregationalists. To my mind, Sir, it would be a step in the right direction, and one which would eventually be productive of much good. There is, however, just a probability that the ministers may not hail with so much satisfaction such a scheme, because it may seem in their judgment to affect in some degree their present position.

In providing a good staff of lay preachers it would be a means of educating the people in Christian knowledge, and also in advancing the truth at a much less cost, and thus it might possibly be a check upon the present exorbitant demands of some of our ministers for preaching the Gospel. Many of our churches have already to pay heavy salaries to their ministers, as well as being burdened with heavy debt on their churches and pew-rents that are too high, that it is wonder to me how they manage to get on at all; and I, for one, should be glad if we could have free Gospel churches, so that all could freely partake of the Gospel, and give in accordance with their income. I do not say that a system of this kind would affect the ministry, but I do strongly hold that it would be a very great assistance to our ministers in pushing forward this grand and glorious work. There is urgent need for workers in the Lord's vineyard, and I think this a very feasible plan, and worthy of our support, and the sooner it is adopted the better it will be for the masses.

In conclusion, I hope to see the system adopted in connection with our movement, believing, as I do, that it would be an additional stimulus for our young men to work harder in order to become able to labour for the Lord.

I am, yours truly,

Dewsbury, June 7, 1880.

SALUS POPULI.

To the Editor of the *Nonconformist and Independent*.

SIR,—In your issue of the 3rd inst., a letter appears on the above subject by the Rev. Frederic Wagstaff, of Wednesbury, on which I ask your permission to make a brief remark. Mr. Wagstaff states that he is known to take such interest in the matter, as editor of the *Lay Preacher*, that he is the recipient of "considerable correspondence from all parts of the country," and of which he gives us a few specimens. The Prime Minister is known to be the recipient of much correspondence, but whenever he has stated the fact, it was deprecatingly, and with much humility, and not in the style of Mr. Wagstaff's letter.

The magazine of which Mr. Wagstaff thus announces himself as editor adds to his name the letters F.E.H.S., whatever they may mean. I have, Sir, an old-fashioned prejudice against those men who have many mysterious letters appended to their names. We have many of them nowadays, and for the benefit of any one anxious to possess them, I may state that they can be had pretty cheaply.

From this "considerable correspondence" Mr. Wagstaff draws these two conclusions:—(1) That lay preaching is by no means a new thing in the Congregational body; and (2) that many of the mature and intelligent members of our churches are employed as preachers by other denominations. I may remark, Sir, that the first conclusion is by no means new, and that the second required no great amount of "mature intelligence" to discover it. From such "considerable correspondence" one might have expected more.

One of Mr. Wagstaff's correspondents laments that he is not employed in the work for which he evidently believes that he has great fitness. The brother's zeal is commendable; but possibly he might find some Sunday-school work in which he might be usefully engaged. I am afraid that Sunday-school teachers are not too plentiful, and I hope he would not deem it beneath his ability to collect a number of youths from the fields and highways, and instruct them in the Gospel of Christ. He lives in a fortunate neighbourhood if he cannot find the young drifting away from the school and the sanctuary. Or, perhaps, he might find a number of sick, poor, and ignorant people—there is plenty of poverty now, alas! and plenty of ignorance, too—and the gentle shedding of some heavenly light on these abodes might be very welcome.

I may also mention that acceptable lay preachers of my acquaintance are in plenty of demand, and that some of them are not able to comply with a number of the invitations offered them. Perhaps you will allow me to state, Sir, that Mr. Wagstaff might not unprofitably read the remarks made in the current number of the *Sword and Trowel* on the magazine of which he tells us he is the editor, and devote himself to improve its quality. If lay preachers are such admirers of Mr. Wagstaff, his pompous style and long title, as is indicated by such "considerable correspondence," that may partly account for their complaint that many of them are not employed as they desire.

These remarks notwithstanding, I yield to none in respect for the so-called lay-brotherhood, and I am under great obligations to some of them. But I never understood that they troubled Mr. Wagstaff with their correspondence.

Very respectfully yours,

Staffordshire.

DIOCESAN.



# ECCLIASTICAL BREAD FOR COUNTRY PEOPLE.

To the Editor of the Nonconformist and Independent.

SIR,—As the Establishment is now fairly on her trial, and seems prepared to stand or fall by her results as a spiritual instructor of the people, I cannot forbear sending you the following choice extract from the letter of a friend of mine—whose lot happens to be cast in a rural district not one hundred miles from the jurisdiction of an important episcopal see—in order that you may judge of the progress of these expected results.

I should feel extremely sorry if I thought that every village fared no better than the one in question. I believe there are very many good and faithful men in our village State churches who are both intelligent, gentle, and Christian, who know the Gospel, and who, so far as their ecclesiastical opportunities will allow, preach it to the people with a view to their highest spiritual good. But, on the other hand—under the yoke of a worldly dominion fettered by ecclesiastical canon laws and rubrics, various sacramental and regenerationary expedients unknown to Christ and His apostles, and the much inflexible machinery, which act alike hurtfully on shepherd as well as sheep—there are many who, when the children ask for bread, give them a stone, and when they call for an egg, give them a scorpion.

I feel quite sure that, notwithstanding the various good things which we Dissenters are said by the friends of the Establishment to lack, we do not lack the simple and unfettered presentation of the Gospel of Christ, which the people can, as a rule, "mark, learn, and inwardly digest." Were this not so, both in town and country, with some rare exceptions, the people all round would, I feel persuaded, be "destroyed for lack of knowledge." Here is the extract referred to:—

You ask how the vicar is? Well, like Laban, he is to the very last studying his own interest, and as to his abilities he is despicable, and his general character is that of a selfish, mercenary man. He sits on his chair all week, and produces such doggerel stuff on the Sunday as makes one's blood creep. Without a particle of love in his nature he proceeds to grind us down to the "ten commandments," and glues us to works and Christian labour with all the ardour of a carpenter. He occasionally refers to Christ, but very seldom, and I can assure you He is a very long way off our little church. He represents God as a big savage brandishing a club over our heads, and ever ready to get a blow in whenever He gets the chance.

Baptismal regeneration is forced down our throats, and the Almighty Church is the channel by and through which we must ultimately secure eternal happiness. My blood boils sometimes when I hear him on his lofty pedestal ignoring the Almighty love of Christ, and exalting means which Christ never appointed. But, however, such is the status of Christianity in X—, that I leave you to judge what a highly intellectual and religious feeling pervades the neighbourhood.

As the above transcript, not from the Dark Ages, but of a rural vicar of the nineteenth century, most lamentably speaks for itself, it needs no further comment.

I am, yours,

W. J. HOULGATE,

Congregational Minister.

Accrington.

## CONGREGATIONAL UNION ANNUAL MEETING.

To the Editor of the Nonconformist and Independent.

SIR,—Allow me to point out the great inconvenience to which many hundred persons are subjected when any meeting of the Congregational Union is held in Westminster Chapel. It is far from central, and involves for most who attend a double journey—one into London from its suburbs, and another out of it. This means inconvenience in the early morning to hosts of guests, extra expense, and much waste of time. It will be a grave reflection on the judgment or the amiability of some person or persons if this should continue, seeing that the City Temple is so centrally placed and so admirably suited for the largest gatherings of the Assembly.

June 7.

I remain, very respectfully yours,

S.

## ST. GILES' AND THE GREEN FIELDS.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow me a space in your valuable paper to plead with your readers for a summer day's outing for the flock of little children attending the schools of St. Giles' Christian Mission? These neglected children, 600 in number, seldom, if ever, get an opportunity of breathing the fresh air, or rambling in the green fields, save on the day of their annual treat, so that it would be a real calamity to deny them this anxiously expected boon.

We are hoping, if sufficient means come to hand, to be able to take our little charge by special train to Dartford Heath—a fine, healthy spot, and conveniently situated for railway accommodation. The smallest amount of help from the lovers of the little ones will be most gratefully received by Mr. W. Chapman, 1, Featherstone-buildings, Holborn, Honorary Superintendent of our schools; or by

Yours obediently,

GEORGE HATTON,

Superintendent to the St. Giles' Christian Mission.  
12, Ampton-place, Regent-square, W.C.

## NOTES FROM NEW SOUTH WALES.

[FROM OUR OWN CORRESPONDENT.]

SYDNEY, April 21, 1880.

On last evening the New Congregational Church, Burwood, was opened. Your readers may remember that the former church was destroyed by fire in January, 1879. Since then a new building has been erected on the old site, and now that it is completed it is unanimously pronounced one of the most beautiful churches in the colony. It is much longer than the former church, is built of stone, in the decorated Gothic style, has a light but handsome spire, and externally, with its lancet dormer windows, is from the adjacent railway line an object of frequent admiration. The interior is equally pleasing. The floor slopes, the fittings are of polished Huon pine, and the ornamentation, especially of

the minister's rostrum and organ gallery, is most tasteful. The acoustic properties are excellent. The building was crowded on each of the three Sunday services and at the public meeting last evening. The preachers and speakers were leading men of different denominations. The chair at the public meeting was occupied by James Fairfax, Esq. The total estimated cost of everything is £4,406, and there remains a debt on the building of about £2,000. The church is about seven miles from Sydney, the congregation essentially suburban, and the pastor, the Rev. G. G. Howden, receives innumerable congratulations in having so beautiful a building in which to worship and work once more with his people. During the past fifteen months, as I have mentioned in a previous letter, the congregation has been meeting in the schoolroom of the Church of England, most generously and promptly placed at their disposal, free of all cost, by the clergyman, the Rev. R. W. Young, and the trustees. Immediately after the fire, and during the erection of the building, kindness and generosity have been shown from every hand. Special collections were early made in many churches, including a Church of England and a Presbyterian Church. A piece of land adjoining the church site was given by one of the deacons, J. Mullens, Esq., greatly increasing the value and beauty of the church surroundings. Several young ladies and Sunday-school scholars have, by perseveringly meeting to work, and by selling the articles made, raised sufficient money to present, as a free gift, the very handsome rostrum, while other friends have given a very chaste communion service, a costly table, and chair.

Yesterday the International Exhibition was formally closed by His Excellency, Lord Augustus Loftus, in the presence of an immense gathering. From the address presented by Mr. Jennings, the Executive Commissioner, we learn that there were 14,000 exhibits in the Garden Palace itself, apart from the machinery and other annexes; that the total number of awards sent in by the judge was 7,070; that the admissions to date were 1,022,000; and the total sum received at the entrance gate was £45,000. Considering our small and scattered population, our infancy as a community, the rapidity with which the building had to be designed and erected, and the distance which separates us from other parts of the world, we can confidently declare that the Exhibition has been a great success, and the quarter of a million expended on it has not been expended in vain. It has drawn to our shores intelligent visitors from all parts of the world, who have been amazed and delighted on beholding our advanced condition and our resources; it has been an admirable instructor for our colonial youth; and it has given, we trust, a stimulus to all branches of art and industry.

Camden College is not yet out of its difficulties. The hope of the constituency has been a resident tutor, but the right man has yet to be found, and recent advices from England imply we are as far off finding him as ever. So, probably, the present building will be given up, the boarding-out system adopted, and the tutorial work will be divided amongst resident ministers. Opinions are somewhat at variance respecting the needs of the institution. Those who require an experienced resident professor from one of the home colleges, are thought to ask for more than we can possibly afford with our present income, while to others the position is simply this: There are three large, growing colonies—New South Wales, New Zealand, and Queensland, with no Congregational college but Camden College. The building is spacious, and the income offered as much as the means allow. If some man of fair scholarly ability, with power to impart knowledge and evoke some enthusiasm—such as one as the Rev. John Frost, of Cotton End, used to be—would accept the post as a call from the Divine Master, and gather young men about him from all our churches, training some as lay preachers, others as evangelists, and others, with the help of the University, to fill higher positions, he would be doing a work to be remembered and felt for generations to come. With such a man and such a work the income would be sure, and the benefit to the denomination incalculable. But alas! it would appear such men are now rarely to be found.

In politics, there has not been much done since I last wrote. The Public Instruction Bill has become law, the Church and School Lands Bill is before the Upper House, and, unfortunately, our clause in the Land Bill, from which we hoped so much, has been thrown out in the Lower House.

I imagine the result of the election at home gives here more satisfaction than otherwise. The colonial mind is not generally in favour of gunpowder as a means, and worldly glory as an end.

## NOTES FROM TASMANIA.

[FROM OUR CORRESPONDENT.]

HOBART TOWN, March 31st, 1880.

NEXT week we are to part with our present Governor, Mr. Weld, who has received the higher appointment as Governor of the Straits Settlements. As a conscientious Romanist, he has naturally given his influence to his own sect; he has not done so, however, ostentatiously, or in such a way as to offend others. He has committed some errors of judgment, but has laboured in various ways to promote the material interests of the colony. It is the more, therefore, to be regretted that he terminates his connection by a procedure which, to the public, appears reprehensible. A former private secretary, a colonel in Her Majesty's forces, some months ago, committed an act which no doubt justified his dismissal from office, and something more. His Excellency having dismissed him, allowed the matter to be hushed up, and now, on leaving Tasmania, he has re-opened it, and seeks wholly to crush his quondam friend and servant. Possibly there may be some secret reasons which may be pleaded for this course, but they are not made public.

I find that the Tasmanian contribution to the Irish Famine Fund will exceed £3,000, and not £2,000, as I mentioned in my former communication.

Persons at a distance are not likely to be very favourably impressed with the working of Parliamentary institutions in the colonies, although I have no doubt that had we but authentic records of some of the daily proceedings of the British Legislature when in its infancy we should read of strange scenes. Because of some little personal pique on the part of some members of our two Houses, and especially on those of the Council, our Legislature adjourned for three months without having transacted the business for which it was summoned. Just as it adjourned a gentleman, Mr. C. Meredith, who formerly took a prominent part in its proceedings, but who for about six months had acted as police magistrate at Launceston, departed this life. In private life

he was generally esteemed, but as a politician was violent and vindictive, incompetent and unreliable. His widow is a lady of some talent, the authoress of some valuable works on the flora of the colony.

But the topic of principal interest during the past fortnight has been the jubilee meetings of the Congregational Union to celebrate the introduction of Congregationalism not only into Tasmania, but also into Australia. Before 1830 there were small numbers of Independents both in New South Wales and Tasmania, who had separately appealed to friends in England to obtain them a minister of their own denomination. But, as was natural in those days, such appeals were made in vain. It was not until the close of 1829 the late Mr. Hopkins addressed a formal letter to the London Missionary Society, requesting them to take the claims of the colony into their consideration, offering to defray the expense of voyage and outfit of any minister who might be sent, and to see that he was adequately sustained. As that society contemplated only the needs of heathendom, it could not comply with the request, but though its treasurer, Thomas Wilson, sent the letter to the Highbury College Committee. On being put before the students, the late Frederick Miller offered himself for the work, was ordained at St. Thomas's-square Chapel, Hackney, and was safely landed at Hobart Town in September, 1830. The first Congregational church in this part of the world was constituted at the beginning of the following year, and the first chapel erected and opened in May, 1832. It was to commemorate the first of these events that a series of meetings were held. They have been decidedly successful, and have just closed. We have had the presence of delegates from Victoria and South Australia in the persons of the Rev. Messrs. Halley and Manthorpe, while New South Wales and Queensland sent historic papers. The Rev. J. P. Sunderland was to have represented New South Wales, but arrived only to be present at the last of the meetings. Of course many subjects have been under discussion, but the two most noticeable features are the admirable address of the chairman, the Rev. G. Clarke, in which he dealt effectively with Scepticism, Ritualism, and Plymouthism, and the resolution to raise £1,000 for a Church-Building Fund. Messrs. Halley and Manthorpe have done us good service both in town and country. They attended a meeting at Shipwright's Point, on the Huon River, and stirred up the people to extinguish a debt that had remained on their church. May the outcome be the spread of Christian truth in connection with Congregational principles.

## Literature.

### THE ENGLISH POETS.\*

THIS book is done on a thoroughly good plan—that of dividing the field, and giving to an expert in each department the selecting and editing. With a generally competent editor and a good staff it could not fail to yield a very admirable result. And the result in this case is generally admirable, though the work, in parts, is not uniformly perfect. In the first place, there is a decided preponderance of men from one side, or school, with the result that certain tendencies or developments of English poetry are somewhat overdone, and as a concomitant others seem to us to be somewhat neglected. We should have craved a rather more ample space for certain of the religious poets. But, it has to be said that the sectional introductions are generally well and carefully written, if it must be said, now and then, with a *souçon* of the priggish and pedantic—the air of "We are the masters of these that know" is here and there rather obtaining. But with such subjects Mr. E. W. Gosse, Mr. William Minto, Mr. W. E. Henley, and Professor Nichol could not do other than write well; and Mr. Matthew Arnold's introduction is, of course, a host in itself. Of that we shall say a word at the close; meanwhile we must allow the editor to speak for himself from his preface:—

It is indeed impossible that a book of this kind should be really well done, should be done with an approach to finality, if it is the work of one critic [alone]. The history of English poetry is so wide. Its various sections and stages have become the objects of so special a study, that a book which aims at selecting the best from the whole field, and pronouncing its judgments with some degree of authority, must be the work not of one writer, but of many [writers]. It was on this plan that M. Crépet's excellent work, "*Les Poètes Français*," was constructed twenty years ago; and what he then did for French poetry, we here wish to do for English poetry—to present a collection of what is best in it, chosen and judged by those whose tastes and studies specially qualify them for the tasks they have undertaken.

We have been particularly gratified with Mr. Mark Pattison's treatment of Milton. Chaucer and Dryden, too, are admirably done, so are Herrick and his school, though, as we have hinted, somewhat too prominently exhibited. We must listen to the editor for one moment again:—

We have not, he says, included the writings of living poets, nor the drama properly so-called. Had we admitted the drama, we should have been compelled to double our space; besides, in spite of Charles Lamb, we may venture to say that, by the nature of the case, a play lends itself to selection less than any other form of literature. But where a play is only a play in name, like *Comus*, or *The Gentle Shepherd*, we have not excluded it; and songs from the dramatists have, of course, been admitted.

So much for the editor's general plan, to which he has kept admirably, exercising a very strict and

\* The English Poets: Selections, with Critical Introductions, by Various Writers, and a General Introduction by Matthew Arnold. Edited by Thomas Humphry Ward, M.A., late Fellow of Brasenose College, Oxford. In Two Vols. Chaucer to Dryden. Macmillan and Co.



profitable survey in view of it. But in parts of the work, as has been said, we feel the lack of thorough knowledge, and of the guidance of broad and judicious presentation of well-known facts—facts which we may well claim to find in such an anthology as this professes to be. We have not the space, nor would it be grateful, to enter into full detail. We can but do a little to support our statement by dwelling for a moment on one individual case; and this shall be one where good editing and well-condensed notes were more required, perhaps, than anywhere else. Everyone knows how wide a field the ballad opens up for critical discrimination and the exercise of liberal judgment; how little room, also, there is, on many points, to dogmatise or to ignore. The peculiar intermixture of modern with really ancient verses makes one great difficulty, while another arises from the tendency of the later reciters to make the ballad suit a later event, so as to secure more readily the sympathy of listeners, or to make it suit themselves in illustrating what they were fond of.

To Mr. A. Lang has been entrusted the section on "Ballads" in this book, and we are sorry to say that, in our opinion, Mr. A. Lang is too pragmatic and dogmatic in his preface to the section on "Ballads," and he is also unfortunate in the versions he has chosen. He reimports verses and readings which the best critics had come to an agreement to delete, and gives us a bastard ballad. One example will suffice. To the famous and beautiful ballad of "Sir Patrick Spens," he appends this note—all the general commentary that he gives:—"This ballad is a confused echo of the Scottish expedition, which should have brought the Maid of Norway to Scotland, about 1285. While *Dunfermline* is still spoken of as the favourite Royal residence, the Scotch nobles wore the 'cork-heeled shoon' of a later century, a curious example of the medley common in traditional poetry." But to begin with a small point first, does Mr. A. Lang not know that "leathern shoon" is as faithful a reading as "cork-heeled," and has been adopted by good editors; and is he not aware that Professor Aytoun had written as follows, not without some reason, surely?—

There has been much diversity of opinion as to the historical event upon which this ancient and extremely popular ballad was founded. Some have maintained that it refers to the expedition sent in 1290 to bring home the Maid of Norway, heiress to the Scottish throne, after the death of her father, Alexander III. This view may be dismissed as quite irreconcilable with the main facts of the ballad. Others think that it has reference to the marriage of James the Third with the Princess of Denmark and Norway. I consider that view also to be untenable; but it is evident, from the context of the ballad, that the mission of Sir Patrick Spens, whatever that may have been, was accomplished when he reached Norway. In Bishop Percy's version—it was copied verbatim by Herd—there is no mention of Norway; but in all the others—and they are numerous—it is indicated as the country to which the voyage was made. The most common rendering of one verse is as follows:—

"To Norro-way, to Norro-way,  
To Norro-way o'er the faem;  
The king's daughter of Norro-way,  
'Tis then maun bring her hame."

This certainly gives some countenance to the idea that the expedition was that which took place in the reign of James III.; but I apprehend that the third line ought to read thus:—

"The king's daughter to Norro-way";

otherwise we must suppose either that the princess was lost in the vessel when it foundered, or that Sir Patrick Spens had quitted Norway without fulfilling the purpose of his mission. I am clearly of opinion with Mr. Motherwell, that the ballad refers to the fate of the Scottish nobles, who, in 1281, conveyed Margaret, daughter of Alexander III., to Norway, on the occasion of her nuptials with King Eric.

"Faem," of course, in the verse from "Sir Patrick Spens" above, is Scottish for "foam."

Other and still more remarkable reasons and coincidences follow; and would it have been too much, seeing that Mr. Lang had such a large space allowed him for introduction and comments, to have expected to see some notice taken by him of the opinions and the arguments of such men as Motherwell, and Chambers, and Aytoun, and others on such a point? We think not, and that Mr. Lang scarcely shows himself so expert an editor as he might be. It is very remarkable that Herd's final form of the ballad in the *Volks Lieder* tends to support this view. And, by the way, why does Mr. Lang, after the first instance, always spell *Volks Lieder* with a small "v"? We could prove the same want of knowledge or of catholic taste in the case of almost every ballad he has given; and surely his condemnation of the English ballads is all too sweeping.

To come back now to the very beginning, we do seriously think that however graceful and brilliant Mr. Matthew Arnold may be, his general introduction is not exactly in the proper spirit, and, therefore, is not quite in place. He takes a text from himself, and preaches a sermon on the decomposition of dogma, the departure of faith into the realm of illusion, and tells us that henceforth poetry must stand to us for everything that was expressed by

the name of religion. And it may be to a lamentable extent too true; yet it is not the whole truth, because there are still masses of honest men and women who do not agree with Mr. M. Arnold, and believe that to strip themselves of the integuments of their faith would incapacitate them for the faithful doing of daily duty—conduct, as he would perhaps put it. The feelings of this class deserve to be respected, and demand to be reverently treated by all right-thinking persons.

"Leave thou thy sister when she prays,  
Her early life, her happy views;  
Nor thou with clouded hint confuse  
A life that leads melodious days."

We wish to put no limit on Mr. Matthew Arnold's delightful, half-Heine-like literary exercises. He is the man of his time such he himself portrays it; but we simply say that a sermon to such a text is not in place where we now find it, and that there is some sense of the lack of that very fitness and order on which he so eloquently dwells in his having placed it there. How can we expect to find superior judgment and perfect taste, and self-restraint, and complete urbanity, and "the polish and point that make the man," unless from Mr. Matthew Arnold, who corrects all our lapses so inimitably? We have heard of a Tarpeian Rock, have we not? and the threat, or the wish, to throw poor chartists over it? There should, in the interests of Arnoldism, as now developed, be a Tarpeian Rock for all offences against good taste—the judges to be gathered, not from the rank of the *litterati*, but from that of business-men and publishers!

We should not omit to add that the publishers have done their part well in the effort to make this a beautiful book—type, printing, paper, and binding are all tasteful and exquisite; and we have no doubt that to a very large circle it will bring enlarged intellectual range and new accesses of pleasure, and this in spite of some faults which we have ventured to indicate.

#### THE HUGUENOTS OF THE DISPERSION.\*

It is saying a great deal, but not too much, when we express the opinion that no essay of the kind so able as this has appeared since Mr. Bryce's essay on the Holy Roman Empire. It is history compressed into the smallest compass, full of the results of original investigation and written with the most admirable clearness of style. Mr. Smiles's work on the Huguenots was good; but Mr. Smiles writes mostly for popular effect. Mr. Lane Poole has written as an historian, putting into his writing an amount of labour that none but the most conscientious and painstaking of historians ever think of doing. We may say that we have in this work the first complete account of what became of the Huguenots in the various countries in which they dispersed themselves.

We do not care to follow Mr. Poole in the earlier portion of his narrative, in which he deals with the circumstances which led to the dispersion. But there are passages on the character of the Huguenots at home which have an important bearing upon their subsequent history and influence. He refers especially, in this connection, to their schools, and to their commercial industry which was not, and, for good causes, could not be, rivalled by the Catholics of the same period. The same was seen then as is seen now in the contrast between the enterprise of the Catholic and the Protestant cantons in Switzerland—a severe morality, vigour, and industry in the one case; a lax morality, negligence, and laziness in the other. Mr. Poole says:—

The history of the Huguenots might vindicate the saying of Sir William Petty that, "Trade is most vigorously carried on in every State and Government by the heterodox part of the same, and such as profess opinions different from what are publicly established." Certain it is that in almost every branch of industry they surpassed the Catholics. Weaving had become one of the principal industries of the country; in 1669 men counted 44,200 wool-weavers in France. And it was almost a monopoly of the Protestants. Cloth in Champagne and the south-east, as well as in the north; serges and light stuffs in the Upper Gévaudan in Languedoc, yielding a revenue of two to three million livres; the linens of Normandy and Brittany, the silks and velvets of Tours and Lyons; glass in Normandy, paper in Auvergne and Angoumois; things of fashion in the Isle of France; the tanyards of the Touraine, the furnaces of iron, steel, and tin, in the Sedanais;—such a catalogue represents far from the complete tale of Protestant activity, gives but a slight indication of the work which satisfied the wants of France, and carried her wares into every country of Europe. But no summary, unsupported by statistics, can ever be certainly cleared of exaggeration; and what statistics are to hand will come more fitly when we have to review the commercial loss to France resulting from the measures of Lewis the Fourteenth. All we have here to insist upon is the immense vigour with which the Huguenots applied themselves to trade, and the excellence which, thanks to their tone of mind and the superior length of their working year, they attained in it.

\* A History of the Huguenots of the Dispersion at the Recall of the Edict of Nantes. By Reginald Lane Poole, Macmillan and Co.

Alone of the Government, their value was recognised by Colbert. But Colbert was the only French statesman who knew the value of trade, who by an elaborately-organised administration was able to cope with the demand which the King's profusion and vainglory continually made on the exchequer. "This great man," said a later politician, "was too able an administrator to fail of being tolerant; he had learned that civil and religious liberty was the principle of work, of industry, and of the wealth of nations."

A clear tracing of the policy of the State follows, with a picture of the non-resistance policy of the Huguenots which, in this case, and as far as immediate results are concerned, was certainly not successful. This policy was followed, as Ranke properly points out, by one of flight, the history of which is one of the most painful, if not one of the most horrible, in all the annals of human misery, dying, as thousands did, of want, of hardship, and of disease. Mr. Poole traces those who survived the "middle passage" first to the Netherlands. In Friesland, for instance, the same civil and religious rights as those which were enjoyed by the natives, were bestowed upon them, and in many parts they were relieved from taxation for different periods of years, declared free of guilds, and furnished with money, while their ministers were given a State pension, and in some districts churches organised for them. Here human distress brought out, as it so often does, all the best that is in human nature, bettering both giver and receiver in the process. Mr. Poole traces their history in the towns in which they settled, and carries on this section of the emigration to the Cape of Good Hope, where thousands of the descendants of the Huguenots are still to be found. More might have been told of these than is told in the pages before us, by reference to the works of South African missionaries, and especially to one giving a history of the most recent mission to these very people; but of this Mr. Poole seems not to be aware.

Holland also had its immigration, and the Hollanders opened their hearts to the distressed new comers. Our author, briefly indicating one instance, says, "Throughout the province subscriptions were eagerly collected; Anabaptists, Lutherans, even Roman Catholics, gave their help, and the Jews of Amsterdam contributed as much as 40,000 gulden. The sympathetic enthusiasm was without bound." Here also the ministers were pensioned, amongst them being Claude, Saurin, and Rou. How Hamburg opened her gates to the dispersed, and amply profited thereby, how Denmark invited them, and how they were to be found even in Russia, is told with most interesting minuteness by the essayist.

Next comes an account of the settlement of the Huguenots in England, which will not be as fresh to the reader as many other portions of this volume, although Mr. Poole has brought together many forgotten or unrecognised facts. Their reception in this country was not less cordial than it was elsewhere; we can point even with pride to it. What, however, of course, strikes the historical student is the circumstance that, while the Huguenots, holding the same creed and practising the same order of church government as the majority of the Protestant Dissenters of that time—that is the Presbyterian—were caressed, and were treated with all manner of civilities, while the English Dissenters received the cold shoulder, and a great deal worse. It is an illustration of the old remark that it is much easier to be generous than to be just, the reason being, that to be generous, ministers to one's self-complacency and self-approval, whereas, who has a right to approve of himself for being merely just?

But the best portion of the work before us is that which treats of the results of the exodus. Mr. Poole has summed these up with great discrimination, and with a real sense of the philosophy of history. He shows how the exodus impoverished France in its intellect, in its liberties, and in its trade. The *élite* of the French nation was sent away, and every other nation benefited by the act. The best manufacturers and the best workmen in the world, went to other countries, and enriched them in the degree that their exodus impoverished France. New trades were opened in almost every country, and wealth and civilisation came with trade. We can only speculate concerning what France would have been if the Huguenots had remained. We can believe, with reason, that the Revolution would have been prevented, for the causes of it would not have existed. Her intelligence, her liberties would have been greater in an almost immeasurable degree. Instead of the opposition of priestism and rationalism which we see at the present day, there would have existed the refining, and, in all probability, the predominant, influence of a reasonable and yet a devout faith. Dearly has France paid the penalty of her intolerance, and dearly does every nation pay for its assent to any acts that are similar in character to the infamous revocation of the Edict of Nantes.



## SCOTCH SERMONS.\*

ALTHOUGH not gifted with the gift of prophecy, we may express a very decided opinion that the sermons contained in this volume will do as much towards the disestablishment of the Church of Scotland as any work that can be done outside of that Church towards such a consummation. The "Essays and Reviews" are nothing to it; and, besides, that famous volume, which obtained a notoriety far beyond its worth, was issued, as we may say, in an ecclesiastical atmosphere far milder than is generally to be found in Scotland. The condemnation of the "Essays" by the Bishops in Convocation had not an atom of the influence upon English opinion that a few speeches made in the General and the Free Church Assemblies of Scotland will have upon the public opinion of Scotland, and those speeches have been neither few nor indecisive. In the General Assembly of the Established Church an overture in condemnation of this work has been rejected; but, as everybody who can read the signs of the times knows, only because the so-called Church of Scotland has not, at the present time, scarcely an atom of virtual resemblance to the Church founded by John Knox and Andrew Melville, or to the Church which originally gave its adhesion to the Confession of Faith. That Confession of Faith exists. Every minister who has been ordained ever since it was agreed upon and "established" has signed his adhesion to it, yet it would be hardly possible to find in a single volume so many declarations and expositions of doctrine as are to be found in the volume before us that are so utterly contradictory, not merely of the written dogmas, but of the whole spirit of that celebrated Confession. We state this as a matter of fact, and as having little enough sympathy with the hard dogmas contained in that great historical and hitherto greatly binding document. But of the fact there can be no question. The authors of the sermons deliberately throw the historical theology of the Church of Scotland, for their adherence to which they obtained their benefices, to the winds. To them it seems to be like a treatise in geology, astronomy, or chemistry written a hundred years ago. That may truly be so, but, notwithstanding these men were ordained to their offices, and they receive national stipends for the preaching of this old theology, be it good or be it bad, and it is not an edifying spectacle that, while under their bonds of declaration in regard to acceptance and belief, and under their obligations as paid preachers of a defined and established creed, they should publish discourses, almost every page of which is virtually destructive of the creed which they have sworn to uphold, and which they are paid to preach.

There need be no doubt as to this matter. Dr. Story, of Roseneath, the author of two of the sermons in this volume, and whilom Moderator of the General Assembly of the Church of Scotland, is reported to have said in the General Assembly of this year that "If any member of the Assembly went into any church next Sunday, and if that church was a well-filled church, he would not find the ministers preaching the Confession of Faith," and that "the living and controlling influences of the Church no longer ran in the mould laid down by an English assembly of the seventeenth century, and it was no longer desirable that it should do so." That is, or may be, very well; but what shall any man say of the moral honesty of any member of the Established Church who can make such a declaration? Dr. Story has given in his adhesion to that confession. It contains the creed of the Church of Scotland. If he no longer holds that creed, what, in the name of all that is good, and true, and faithful in man ought he to do?

In the Free Church Assembly, on the discussion on the disestablishment of the Church, no little attention was given to this volume. We cannot extract all that it might be desirable to extract from this discussion. Dr. Begg himself made the first reference to it as "flatly in the face of the Confession of Faith." Another speaker, who supported his remarks by some exemplary quotations, said that when they found sermons "dealing with the doctrine of human depravity, the Atonement, the work of the Spirit, the judgment to come, the eternity of punishment, and such like doctrines, and when they found these supported by a view of Scripture which did away with all Scripture, which did not commend itself to the reason and conscience of man, that exhibited a state of things truly alarming in connection with the future of theological teaching." Further on this speaker said that "He objected, as one of the community, that the public money should be used for the downfall of the national faith, for the eliminating from their beliefs that of trustworthiness of the Word of God, and he objected to find it was in this way being used for promoting what was practical Paganism,

for they might describe these sermons as Pagan sermons." Another speaker denounced the volume as "the most unchristian book published since the days of John Knox," as a book in which "there is less of the Gospel than in the worst almost of any of the Socinians or Unitarians. Yea, a book in which there is less real religion than can be found in the writings of Cicero or Plato." He added, after making some quotations, that "he had more in common with Popery than he had with the Paganism of that book."

This account will indicate to our readers the storm which the publication of this volume has created—and let us say that, for the reasons already given, we can quite understand the storm. But there are, of course, raised the old questions as to what is Christian doctrine. If Christian doctrine, as it is laid down in "The Confession of Faith" be really and absolutely Christian doctrine, then there is much that is contradictory to it here. The spirit of the sermons is altogether higher, broader, and, in a supreme degree, more elevating. Some of the authors will be well known to our readers, and others not so well known. The volume contains in the whole twenty-three sermons, the authors of which are the Rev. Dr. Caird, Dr. Cunningham, D. J. Ferguson, Dr. Knight, Dr. Mackintosh, W. McFarlen, A. Menzies, J. Nichol, T. Rain, A. Semple, J. Stevenson, Patrick Stevenson, and Dr. R. H. Story. The subjects dealt with belong chiefly to the higher planes of religious thought, although as in the case of Dr. Cunningham's "Homespun Religion,"—a beautiful homily upon the early life of the Saviour—there are exceptions to this. And now what shall we say of the sermons, as a whole? Our readers have seen what is thought of them by some very orthodox Scotchmen—"Pagan" is the general description. Well, all we can say is, that if this be a correct description, Paganism more nearly resembles Christianity than we ever thought that it did. But the application of such a term to such a volume as this is not only inaccurate, it is intolerant, and, therefore, it is unwise. We have no hesitation in saying that the reader will find in these exceptionally refined discourses a far juster exhibition of the mind of the Almighty, of the character and purpose of the Christian religion, than he will find in the Confession of Faith, or even in the Longer Catechism itself. If they do not well exhibit the good and the best news ever conveyed to this world, then they go as near to doing so as any work of this description that we have read. We congratulate the Church of Scotland on the possession of such preachers as those who are represented in this volume. At the same time we cannot explain satisfactorily to ourselves, although we have no doubt they themselves can do so to their own minds, how, for the most part, such men can conscientiously occupy the pulpits of the Established Presbyterian Church of Scotland.

## BRIEF NOTICES.

*Memoir of the Rev. Chas. A. Chastel de Boinville.* Compiled from his Journal and his Letters by THOMAS CONSTABLE. (James Nisbet and Co.) Of all the so-called religious biographies which have lately come under our notice this is one of the best. It is exceedingly well compiled, good in taste, and just in proportion; and although it occupies nearly 400 pages, it is not too long. Its interest is dependent, first, on the character of M. de Boinville, and, secondly, on the freshness of his own narratives. Of French extraction, but born in England, M. de Boinville gave himself up to the work of evangelisation in France, connecting himself for this purpose with the Protestant Missions of the Wesleyan Society. He was very greatly successful in his work. He met with opposition, but it will surprise many readers to find how well he was generally received by the Catholics, and how frequently many went to hear him, afterwards joining one or other of the churches which he founded. The details of French life given in connection with his work are exceedingly interesting. The last years of M. de Boinville were spent in England as pastor of a Presbyterian Church at Kingston-on-Thames. He was a man ardent and self-sacrificing, of catholic mind, and of a most generous disposition. Well did he do the work that was given to him to do.

*Sin's Penalty and Expiation. What are They?* By the late Rev. ALEXANDER ANDERSON, M.A. (Simpkin, Marshall, and Co.) This is an able and faithful contribution, by one who did not live to see it in print, to the discussion of a question which has occupied no little of our space. Mr. Anderson did not accept the ordinary theories relating either to the Atonement or to punishment. He did not believe in the common theory of the Atonement being an expiation, and Divine judgment he held to proceed by natural consequences, rather than from any "putting forth" of the Divine arm. He asks how the Almighty could be supposed to inflict punishment for punishment's sake? Punishment he considers as consisting in a necessary separation of the sinful man from the Divine Being—the most awful form, as he expresses it, of a Divine penalty. He writes largely, however, of Divine indignation instead of Divine justice, and not always in a satisfactory manner. But, if his work be not conclusive, it is

highly suggestive, and is unquestionably the production of an acute thinker.

*Purchase in the Church.* The series of telling letters to the *Manchester Examiner*, by the able writer who takes as his *nom de plume* "Promotion by Merit," in which some of the scandals connected with the shameless traffic in livings are plainly set forth, have been republished by Messrs. Simpkin, Marshall, and Co. in a handy volume. As illustrative of the vigour of his style, we quote the following criticism on some utterances of the Bishop of Manchester:—

He hoped much from a "higher tone" among Churchmen, but in that he is unnaturally sanguine, for, in a speech of his, quoted in my second letter, he said, that "the scandal and abuse of this high and holy trust had alienated, and kept alienated, the great Nonconformist bodies," consequently the higher tone is wanting in Churchmen only—the Nonconformists clearly having it already. He also said that the agents who advertise these livings appeal to a "sordid standard of mankind." I don't deny it; but the standard is the sordid standard of the clergymen who are to become the possessors of these livings. When we consider that this trade has lasted 200 years; that the Dissenting half of the nation has utterly abhorred it; that it has been in defiance of the law of the land as well as of the canon law of the Church; that the oaths are such as business men would not take about a parcel of goods; and that the traffic never was so large as now, we may fairly conclude that a "higher tone" in Churchmen will not suddenly put an end to it.

At this juncture the volume will well repay attentive perusal.

*Three Popular Lectures on Church Comprehension and Christian Reunion.* By J. R. PRETTYMAN, M.A. (Longmans.) Mr. Prettyman is exceedingly just and candid in his criticisms of the divisions which characterise the Christian Churches in this country. It is quite true, as he intimates, that Churchmen and Dissenters are not very friendly, and that divisions, which "reach down even to the grave," are enough to excite the sneer of all enemies of the common faith, and even astonish the "intelligent heathen;" but he goes on to say that the attitude taken by those who consider themselves injured by the existence of an Established Church is "wrong and even childish." The reader can see from this what Mr. Prettyman would advise in the direction of comprehension and Christian reunion. He recommends various measures of ecclesiastical reform, which have all been recommended before and without effect. For ourselves, we can give him no encouragement to pursue his suggestions.

*Very Genteel.* By the Author of "Mrs. Jerningham's Journal." (Griffith and Farran.) This is a well-told tale of the misery and sorrow entailed both upon herself and others by the ambition of a thoughtless young Irish wife to be very genteel. That is an ambition, as we need scarcely say, that is not confined to young Irish wives; and although most who may indulge in it are not likely to be so criminally foolish as Mrs. Tippington, yet they generally make themselves look quite as ridiculous. We should advise all such to read "Very Genteel," and to ask themselves the question, "Is it possible that I can be like that?" The tale is a good one, and, for the most part, very amusing.

*What Church? The Only Faith and Fold,* by the Rev. CHARLES BULLOCK, D.D. (Hand and Heart Office), is a fourth edition of a work designed mainly to vindicate the Protestant principles of the Establishment as opposed to the claims of Rome. It is not particularly strong in argument. What does Mr. Bullock mean when he says Nonconforming Protestants "ought to be very suspicious of their position when they find themselves working hand in hand with Rome (and certain Ritualists also) in their anti-State Church crusade." We work "hand in hand with Rome"! That is good.

We are glad to see a new edition (the seventh) of the *Essays of Jonathan Dymond*, printed in handsome form, and published by Hodder and Stoughton, and others. The work has become a classic, but we are afraid it is not so well known to the growing generation of these times as it was a generation ago. We may have something to say of the author one of these days. Meantime, we gladly announce the issue of this edition.

A TORY PEER'S REVENGE.—The action of Lord Penrhyn, the Lord Lieutenant of Carnarvonshire, with respect to the forthcoming annual assembly of the Welsh Calvinistic Methodists—the strongest religious body in Wales—is provoking great comment. It was hinted that, consequent upon the active opposition manifested by some of the ministers against the re-election of Lord Penrhyn's son at the late election, difficulties would be placed in the way of holding the assembly, which attracts an immense concourse from all parts of Wales, especially on the closing day, which is occupied with out-door preaching. On previous occasions a field on the Penrhyn estate has been rented for this purpose; but his lordship, in reply to the request of the committee, refuses to permit any portion of his land to be used for the meeting, although the tenant has no objection. His lordship has also withdrawn from the presidency of the National Eisteddfod, and has resigned the chairmanship of the Local Board of Health, with which he has been associated from its formation, and towards the salary of whose clerk he has hitherto given £50 annually. On this the *South Wales Daily News* remarks:—"When we find Conservative donors in different parts of the Principality withdrawing subscriptions from various institutions, and invariably doing so 'under existing circumstances,' it should teach us not to be too ready to accept gifts. There are donations which may be called disinterested, and there are some of an opposite character. Some men lend out money in the shape of subscriptions; they put out these sums at usury—the usury is called for when there is a vacancy. Lord Penrhyn must not be assumed to be one of these men; but, as to the field question, there is one piece of advice which we would offer to the Calvinistic Methodists. They might borrow from his lordship something much more valuable than any of his fields. They stand a good chance of getting a loan of it, too, because his lordship does not seem to be using it himself at present. It consists of two words inscribed beneath his lordship's escutcheon, *Equo animo*, commonly translated 'with an even mind.'"

\* Scotch Sermons. 1880. Macmillans.



## THE DEBATE ON THE BURIALS BILL.

[BY A SPECTATOR.]

HOUSE OF LORDS, Thursday Night.

It was very obvious on coming down to the House this afternoon that the forthcoming debate excited great interest, and that, as might have been expected, the clergy were much excited on the subject. There was a most unusual number of "strangers" waiting for admission to the gallery, so many, indeed, that there was no room for them in the frescoed corridor, where they usually wait, and they had in consequence to be transferred to St. Stephen's Hall, the seats of which were speedily occupied. As one looked along the line between the statues, it seemed as if every second costume was that of a cleric, and the wearers of the "cloth" were as eager and demonstrative in manner as they were numerous. Possibly it was in anticipation of this circumstance that the authorities had placed in the hall quite an array of policemen to keep us all in order, until the time came for our admission to the House.

The Peers began to assemble early, and several well-known members of the House were recognised as they passed through the Hall. It was the Bishops, however, who excited most interest, and they were evidently mustering in force. One of the first to arrive was the Archbishop of York; then came the Bishop of Winchester, and he was closely followed by Dr. Harvey Goodwin, the Bishop of Carlisle, whose figure, one is tempted to observe, does not lend itself very happily to the ordinary episcopal costume. But who are these? Two tall, thin figures approach arm-in-arm, both clad in black cloaks which sweep the ground, one wearing an episcopal hat, and the other what must be a bonnet. As they come near there is no mistaking that thin ascetic face—it is the Bishop of Lincoln, the chief actor in the business of the day, the leader of the opposition to the Burials Bill. The clerical "strangers" were quick to recognise their champion, and, before he had got half the length of the Hall, there were wild shouts of cordial greeting and clapping of hands, which the Bishop gracefully recognised by uncovering and bowing low. It was quite a scene; and not the less complete for the loud laughter with which some irreverent people treated the whole proceeding.

It was barely five o'clock, when, at a signal from the officer at the door, we began to file into the passage leading to the gallery. But so eager were some of the late-comers, that, breaking from the rank, they made a rush for the door, and were only kept back by the cries of the police, "Back, gentlemen," "Back," "Keep the line." Inside the House it was quite clear there was as much interest in the coming debate as there had been outside. It was already well filled, the bench of Bishops especially being crowded. Lord Beaconsfield, who had been absent from the House for several days, was already in his place, while right and left of him were Lords Salisbury and Cranbrook, and they were soon joined by the Duke of Richmond. The Ladies' Gallery had many occupants, and, below, in front of the Throne, there was quite a crowd of members of the House of Commons—Right Hon's. all, as they alone have access to this privileged position.

No other business being down upon the paper, the second reading of the Burials Bill was formally moved at a quarter past five, and the Bishop of Lincoln at once stepped down from his place on one of the back episcopal benches, and advanced to the table to move the amendment of which he had given notice. His speech, delivered with more than his usual clearness of articulation, was very much the sort of speech that he has over and over again made on the same subject, excepting that it was conspicuously wanting in the fervour and vehemence with which he has sometimes spoken on the question. The Bill, he said, involved the most serious consequences to the Church and State of England. It might imperil the existence of the Church, not, indeed, as a spiritual society, but as a national institution; and if noble lords had not already made up their minds, he implored them to vote against the second reading. Quickly passing to the details of the Bill, he warned the House against attaching any importance to what he termed the "chloroform clauses" of the Bill—those recognising the recommendations of Convocation and making concessions to the clergy—as they would certainly be struck out in another place. The Lower House of Convocation had that very afternoon condemned the Bill by a large majority, and had entered its protest against the dishonour to Almighty God which the Bill proposed to legalise. The Bishop next objected to the Bill that it gave the use of the churchyards to the Dissenters, though they did not contribute a sixpence to keep them in repair; and here he drew from their lordships the first, and almost the only, cheer with which his speech was greeted until its close. He did not know of a single case in his own diocese in which the operation of the existing law had been looked upon as a grievance. But then the Dissenters of the diocese of Lincoln were religious Dissenters, and preferred the solemn services of the Church at their funerals. And in relieving one class of a grievance, the Bill would inflict a serious grievance on another class—the parochial clergy, 18,500 of whom had signed a memorial against the measure. The plea of religious equality on which the Bill was based was a very plausible plea, but it would carry them much further than that Bill, and would, in fact, lead to his right reverend brethren vacating their places in that House, unless they were prepared to allow Roman Catholic bishops to sit beside them, and a Roman Catholic lawyer, or one of no religion, to occupy the woolsack. They had religious equality in 1646, and, on the authority of Lord Clarendon, he reminded them of what then occurred—soldiers, and even women, claiming to occupy the pulpits in their

churches. If the Bill passed, the Church would be virtually disestablished. But the Church had the Divine promise of continuance. He had no fear for it, but he should tremble for the welfare of the State, if the Bill became law. In closing, he reminded their lordships that in 1803 they passed a similar measure for Ireland, and in the very next year the Church of Ireland was disestablished.

The Archbishop of Canterbury, now advances to the table, anxious, as he says at once, that the voice they had just heard should not be regarded as adequately representing the feeling of the episcopal bench. No one can have greater respect for the Bishop of Lincoln than he has, but he doubts whether his mode of pressing the claims of the Church have been very beneficial to its interests. And from this point, the Archbishop, under the thinnest possible disguise of respect and admiration for the Bishop himself, pours out a perfect flood of scorn upon the argument of his episcopal brother. He begins with something that had been said about the church being exposed to "martyrdom" if the Bill should pass. "My right right reverend brother," said the Archbishop, "did not say what was to be the exact form in which we were to suffer martyrdom, but," he continued, turning round and looking at the Bishop of Lincoln as he spoke, "in those early ages of the Church with which he is so familiar, martyrdom was understood in a somewhat different sense." The point was admirably put, and though no sound of approval was heard, there was just sufficient movement on the crowded bench to show that the sarcasm was fully appreciated. A minute later the Archbishop deals with the alleged dishonour to Almighty God which the passing of the Bill would involve. He was sorry his right rev. brother had used that expression. No doubt the words were not his own, but he quoted, and seemed to adopt them. They were part of a resolution—"which," said the Archbishop, with such obvious contempt of manner as to elicit a laugh from the House, "appears to have been passed in the Lower House of Convocation since I left the chair, half or three quarters of an hour ago." Then, after a reference to what is necessary to constitute a formal expression of the opinion of Convocation, he proceeded: "But it is rather of the words used than of the persons using them that I wish to speak." And, then, pointing out in a few dignified sentences what the Bill authorises in the way of services at the grave, he continued, "I cannot believe that my right rev. brother really thinks that this uttering a few words of Christian prayer by any relative or friend, or the reading of portions of Scripture, will be dishonouring to God. I believe his mind was so occupied with what he conceives to be the inevitable consequences of the passing of the Bill that he forgot to consider what the measure itself is." The Archbishop declared that he had nothing to do with what the measure might become at a future stage: what he had to consider was the Bill as it then stood, and in substance it was what their lordships had sanctioned three years ago. He did not believe that it would lead to the dangerous consequences that had been mentioned, nor to the desecration of the churchyards. In France and other countries Protestants and Roman Catholics were buried side by side, and no evil results followed. The speech of the Bishop of Lincoln was the Archbishop's text, and he continually resorted to it. "The diocese of Lincoln," he said, "was a happy diocese in many respects, besides that of being presided over by its present Bishop." All the Dissenters there are religious Dissenters; and yet," said the Archbishop, "I have heard rumours of some sort of dissensions between some of them and my right rev. brother." These religious Dissenters, no doubt greatly respected the Bishop. "But I am not sure," the Archbishop went on to say, dwelling long on his words, and turning completely round to look his right rev. brother straight in the face, "I am not sure that it is not owing to the circumstance that their form of religion is, like his own, somewhat narrow"; and this word "narrow" was positively mouthed at the Bishop, its first syllable being lengthened out, and pronounced with an emphasis of perfect scorn. But the Archbishop, instantly turning himself round, and again addressing the House, continued without break, "and that he has never mastered what I conceive to be the glory of the Church of England, that it is wide as the nation, ready to embrace all in the nation who are anxious to join it." One would suppose that the only object of the Bill was to satisfy the Liberation Society. He was not there to say what were the motives with which the Bill had been introduced, but he could tell their lordships why he had supported a similar measure three years ago, and why he was prepared to support the present Bill. The Archbishop proceeded to defend the provisions of the Bill, dwelling especially upon its recognition of Convocation which, he thought, was, under the circumstances, reasonable and proper. Passing on, he was quite aware, he said, that many persons were clamouring for the Bill who would not be satisfied when they got it. But it was a dangerous thing not to give men what is right; because there are some amongst them who will demand more. He believed that the Bill would help to recall Dissenters to the better mind which they showed in former times. They acted with the Dissenters in various religious and benevolent objects, and it was not to be endured that they should regard the offering of Dissenting prayers in the churchyards as a desecration. They lived in dangerous times; and Christians, who revere one common Lord, and are united in one common love to Him, cannot afford to aggravate their differences in the hour of death and in the presence of the grave.

The Archbishop resumed his seat amid loud cheers, and the immediate rising of Lord Cranbrook, from the front Opposition bench, gave promise for a moment that the debate, which, up to this time had scarcely ruffled the serenity of the House, would now become a little more lively. But it was not to be. The Mr. Gathorne Hardy of former days was not in a fighting humour, and while the speech was quite of the old sort in respect to the matter of its argument, it was altogether wanting in that passionate declamation with which the subject used to be treated in the House of Commons. The old familiar arguments that the Bill would effect no real settlement of the question, that there was no infringement of religious liberty in the law as it stood, that the proposal in the Bill would violate the rights of property, and other well-worn pleas of that order were made to do duty over again in a speech which was eminently dull and com-

mon-place. One slight element of novelty Lord Cranbrook did contrive to introduce by contending that the Bill proposed a sort of concurrent endowment, by taking away the property of one denomination, and handing it over to another for religious purposes. He was quite ready to allow the Dissenters silent burial in the churchyards, but he trusted their lordships would not pass the Bill, and so, by mixing up different forms of religion, throw discredit upon all religions alike. The noble lord evidently spoke for nobody but himself, and it was clear from the tone of his speech that no violent opposition was to be offered to the Bill from the Conservative side of the House.

Lord Kimberley replied on the part of the Government in a brief speech warmly defending the Bill. He made one good point in contending that the churchyards which Churchmen now claimed for their own had once belonged to Roman Catholics. He believed that the Bill would tend to diminish denominational differences and to put an end to a controversy which did much to embitter religious feeling. At the conclusion of Lord Kimberley's speech it seemed as if the debate was about to collapse and the division at once to be taken. But the Bishop of Bath and Wells hurriedly advanced to the table from the further end of the front episcopal bench, and continued the debate by announcing that he was reluctantly compelled to oppose the Bill. He was very unwilling to deny to any certain privileges which they wished to obtain, but after a good deal of consideration he had come to the decided opinion that the Bill was unjust to the Church, and that the consequences of it would be very serious. He was not satisfied that all Englishmen had a common law right to the use of the churchyards, and that you could not prevent them from exercising that right without violating those principles of civil and religious liberty, "to which," said the Bishop quite blandly, "we are all so much attached." Discussing the details of the Bill he thought there would be a difficulty under it in restraining improper inscriptions on the tombstones in the churchyard. They had heard of libels disseminated by post cards, but it was not impossible that they might have libels on tombstones; in proof of which he instanced a case in which a widow had put up a tablet to her late husband with the lines

"Neglected by his doctor,  
Ill-treated by his nurse,  
His brother robbed his widow,  
Which made the matter worse."

Their lordships laughed, of course, and they laughed again when the Bishop went on to say that the unfortunate clergyman who had innocently given his consent to the erection of the tablet was threatened with an action for libel, and did not get out of the scrape without difficulty.

Lord Brabourne (better known as Mr. Knatchbull-Hugessen) now rose to make his maiden speech in the august assembly to which he has just been elevated. He strongly insisted upon the reality of the Dissenters' grievance, and argued that a remedy was demanded. Replying to Lord Cranbrook, he said that to talk of the Church of England as a denomination was to de-nationalise it, and strike at the very foundation of the Establishment. He derided the grievance of the recent donors of land for churchyard purposes, and generally defended the proposals of the Bill as consonant with the principles of justice and the best interests of the Church of England, which in these days could not exist on principles of prohibition and exclusion, but must widen her portals, and appeal more and more to national feeling and popular sympathy.

It was now nearly eight o'clock, and their lordships streamed out of the house to dinner, leaving but a scanty audience to Lord Hawk, a clerical peer, who now took up the debate. He stood on one of the back benches on the Conservative side of the House, and claiming indulgence for a first speech, soon announced himself as an uncompromising opponent of the Bill. He spoke with a forcible feeble sort of fluency, indulging in a good deal of strong language against Dissenters and the Liberation Society, but apparently without any sense of responsibility for what he was uttering. A single specimen will suffice of the heedless rhetoric of this "noble and rev. lord." It is the close of one of his half-heard sentences which alone reached the gallery—"rend the Church of England limb from limb, and hand it over to the hated Liberation Society." For nearly half-an-hour the House had to endure the steady flow of passionless extravagance of this kind; and then, in a house still very thin, from below the gangway on the Ministerial side, Lord Derby rose. Instantly there is an entire change in the attitude of the House. All conversation ceases, every head is turned toward the speaker, and every eye seems fixed. The bench of Bishops especially presents a really remarkable appearance in the obvious eagerness with which its occupants turn and bend forward to catch every word that falls. Altogether, the appearance of the House throughout the speech was a splendid tribute to that "clear intellect," as the Lord Chancellor later on expressed it, which has won for Lord Derby his commanding position. And yet the speech was in no respect a remarkable one. Its delivery was awkward and restrained, as is always the case with the speeches of the noble lord, while with increasing years his pronunciation is becoming indistinct, not to say even rough and uncouth. He was heartily in favour of the Bill, though unable to concur in the claim of an absolute right on the part of Nonconformists to be buried in the churchyards with their own services. It was rather as a question of policy and national expediency that he preferred to look at it, and it was indisputable that the Legislature could make what regulations it pleased on the subject. The churchyard was not the private possession of the clergyman; it was simply vested in him for public purposes, and the whole question what those public purposes should be was one for the Legislature to determine. He was quite unable to see how the clergy would be injured by the proposed change, and it was not easy to understand how so small a matter had evoked such a strong feeling. Oddly enough, he admitted that one of the most fantastic objections to the Bill had long weighed with him; it was that the precedent which would be set as to the churchyards might be extended to the churches also; and he sincerely thought that such an opening of the parish churches to all sects would be an injustice, and a most impolitic proceeding. He did not think the Bill would do much to avert the risk of Disestablishment; but whatever it did would tend to diminish that risk. He was not in favour of the limitation to Christian services, and he hoped that in committee the clause to that effect would be amended.

Neither Lord Dunraven, a young member of the House, nor the Bishop of London added much to the interest of the debate, the Bishop, indeed, speaking in so low a tone that hardly a sentence of his speech reached the gallery. Lord



Spencer followed, in a frank and hearty speech, which he began by congratulating the House on the whole spirit of the debate, its freedom from bitterness, and its uniform toleration. He believed that while the Bill would relieve Dissenters from a grievance, it would strengthen the Church, by showing that it did not rest on small matters, at the same time that it would remove a blot on their Christian charity.

The Archbishop of York now advanced to the table, and at once indicated the line he was about to take by declaring that "a man was the sole judge of his own grievance." In reference to the appalling descriptions which had been given of the scenes which might be anticipated at the grave-side, if the Bill should pass, he thought they might take a more charitable view, based upon actual experience. There was a limit to human perversity, and, as people generally behaved well at the grave even now, he believed they would behave better still under the operation of the Bill. He ridiculed the argument drawn by the Bishop of Lincoln from the two Irish measures of 1868 and 1869; and he thought the time would come when the clergy would look back with astonishment on the strange position in which they had placed themselves on this subject, demanding the right to go to the grave of a man whom ministerially they had never seen, and read over his remains prayers and expressions of hope which pre-supposed actual knowledge. The time would come when they would say that, after all, it was a good thing that they had been relieved from such a duty. He questioned the propriety and the justice of extending the operations of the Bill to cemeteries. But, in reference to the general question, it was clear that it must be settled; and it was better that it should be settled once for all.

It was now nearly ten o'clock. The house was rapidly refilling, very many of the Conservative peers coming back in evening dress, the snowy amplitudes of shirt front making quite an effective display, and almost rivalling that of the episcopal lawn on the opposite side of the house. Amidst many signs of impatience, Lord Denman, from the Conservative back benches, put in a plea for delay; and then the Lord Chancellor, stepping down from the woolsack, summed up the debate. His speech was by far the most lively feature of the whole discussion. It was characterised by all the beauty of expression for which Lord Selborne is so well known, and by much more than his usual energy and fervour. It was full of good points admirably put, and it evidently told upon the House.

The division was taken a few minutes before eleven o'clock, and there was considerable excitement in the crowded House as the "Contents" and the "Non-Contents" advanced along the floor in opposite directions to the lobbies. The course of the bishops was eagerly watched, and it was soon seen that the majority of them were going for the Bill. Dr. Harold Brown, the Bishop of Winchester, for reasons of his own did not vote; but so far from hiding out of sight he boldly proclaimed his abstinence by taking his stand behind the rail in front of the Throne, where his episcopal robes stood out in bold relief amidst the crowd of laymen. Presently when the members of the House had filed back into the position the Tellers with their white wands advanced to the Chancellor, and handed him the paper with the numbers. Amidst perfect stillness he read out "The Contents were 126, the Non-Contents 101." One lusty cheer rose from the Liberal benches; and the noble lords were on their feet trooping to the doors.

#### THE DIVISION LIST.

The following peers took part in the division on Thursday night:—

CONTENTS.		
Lord Chancellor	Derby	Enfield
ARCHBISHOPS.	Devon	Halifax
Canterbury	Ducie	Hereford
York	Dunraven and	Powdercourt
DUKES.	Mount Earl	Sherbrooke
Argyll	Elgin & Kin'dine	BISHOPS.
Bedford	Fife	Carlisle
Cleveland	Fitzwilliam	Exeter
Devonshire	Fortescue	Llandaff
Grafton	Galloway	London
Leinster	Granard	Manchester
Roxburgh	Granville	Oxford
St. Albans	Grey	St. Asaph
Somerset	Jersey	St. David's
Westminster	Kenmare	LORDS.
MARQUISES.	Kimberley	Balfour & Burley
Ailesbury	Leicester	Belper
Bristol	Listowel	Blanchford
Huntly	Morley	Brabourne
Lansdowne	Morton	Braye
Northampton	Normanton	Calthorpe
Sligo	Northbrook	Castletown
EARLS.	Portarlington	Chesham
Aberdeen	Portsmouth	Churchill
Airlie	Rosebery	Cloncurry
Beaumont	Roscoe	Coleridge
Breadalbane	Shaftesbury	Congleton
Camperdown	Spencer	Cottesloe
Carysfort	Suffolk & Berk	Crews
Cawdor	shire	Dacre
Clarendon	Sydney	Delamere
Cork and Orrery	Zetland	De Tabley
(teller)	Viscounts.	Ebury
Dartrey	Canterbury	Emly

#### NON-CONTENTS.

DUKES.	Egmont	Boyne	Colville & Culross
Aberdeen	Eldon	Bury	Denman
Buccleuch and	Ellesmere	Combermere	De Saumarez
Queensberry	Faversham	Cranbrook	Digby
Leeds	Glasgow	Gage	Dinevor
Norfolk	Hardwicke	Gormanston	Donington
Northumberland	Harewood	Grey de Wilton	Ellenborough
Richmond	Lanesborough	Hawarden (teller)	Forbes
Rutland	Limerick	Melville	Forster
MARQUISES.	Loudoun	Sidmouth	Harlech
Drogheda	Macclesfield	Strathallan	Hawke
Exeter	Manvers	BISHOPS.	Henniker (teller)
Headfort	Mar and Kellie	Bath & Wells	Hylton
Lothian	Nelson	Chichester	Lamington
Salisbury	Pembroke and Ely	Gloucester and	Leconfield
EARLS.	Montgomery	Bristol	Lilford
Amherst	Powis	Lyveden	Manners
Annesley	Ravensworth	Lincoln	Norton
Beaconsfield	Redesdale	St. Albans	O'Neill
Beauchamp	Romley	LORDS.	Poltimore
Cairns	St. Germans	Abinger	Raglan
Claonarty	Soudes	Aveland	Stanley
Claonwilliam	Strathmore &	Bagot	Alderley
Clonmel	Kinghorn	Northwick	St. John of Bletso
Coventry	Waldegrave	Braybrooke	Strathnairn
Darnley	Viscounts.	Chelmsford	Walsingham
Dartmouth	Barrington	Clinton	Windsor

#### PAIRS.

For.	Against.	For.	Against.
Brougham Lord	Bradford Earl	Auckland Lord	Wharfedale Earl
Cardwell Visct.	Hardinge Visct	Portman Visct.	Hertford Marq.
Eversley Visct.	Wilton Earl	Aberdare Lord	Lathom Earl
Verulam Earl	Radnor Earl	Falmouth Visct.	Peterborough
Essex Earl	Sandwich Earl	Bishop	
Carlingford Lord	Colchester Lord	Hechester Earl	Warwick Earl
Carew Lord	Gainsborough Earl	Gwydyr Earl	Westmoreland Earl
Stratford Earl	Bangor Bishop	Courtown Earl	Haldon Lord
Sefton Earl	Cadogan Earl	Dorchester Ld.	Roden Earl
Lovelace Earl	Selkirk Earl	Blackburn Ld.	Templemore Ld.
Blantyre Lord	Hood Viscount	Vivian Lord	Bolton Lord
Albemarle Earl	Egerton Lord		

It will be seen from the above list that the two Archbishops and eight bishops voted in favour of the Bill, while six bishops opposed it. The following Conservative peers voted with the Government:—Earls of Cawdor, Devon, Galloway, Jersey, Morton, Portarlington, and Ross; Viscount Hereford, Lords Balfour of Burley, Cloncurry, Cottesloe, Delamere, Heytesbury, Inchiquin, Raleigh, and Tollemache. The following also voted with the Liberals:—Marquis of Bristol, Earls of Airlie, Aberdeen, Derby, Shaftesbury, Lords Castletown, De Tabley, Ebury, and Oranmore and Browne. In the minority voted four Liberals—namely, the Earl of St. Germans, Lords Aveland, Lyveden, and Poltimore—and the following Liberal Conservatives:—Lords Clinton, Denman, Lilford, and Stanley of Aldeley. The members of the late Government who voted in the minority were the Dukes of Northumberland and Richmond and Gordon, Marquis of Salisbury, Earls of Beaconsfield, Beauchamp, Cairns, and Hardwicke; Viscounts Cranbrook, Bury, and Barrington. The Earls of Harrowby and Carnarvon took no part in the division. Of the peers recently created, Viscount Sherbrooke, Lords Brabourne and Mount Temple voted with the Government, and Lords Donington, Lamington, and Shute (Viscount Barrington) with the minority; but Lords Ardilaun, Haldon, and Rowton did not record their votes.

The number of peers who voted or paired on the second reading of the Government Burials Bill was 275 out of a total of 474. Of the 150 peers who supported the Bill 20 were Conservatives, 16 of whom voted in favour of the principle of the Bill for the first time. In the several divisions on the subject which have been taken in the House of Lords 37 Conservative peers have voted against their party. Altogether about 220 peers have supported the principle of the Bill. In 1876 only one bishop (Dr. Temple) voted with Lord Granville. In 1877, in Lord Harrowby's tie vote division, the Archbishop of Canterbury and the Bishop of Exeter voted with his lordship, 11 prelates voting against him. In the division which afterwards carried the clause the Bishop of St. Asaph also voted with him. In last Thursday's division both the Archbishops and 8 bishops voted for the Bill, and but 6 against it. The episcopal vote in favour of its principle has increased from 1 to 10, while the episcopal vote against it has declined from 16 to 6.

The Bill goes into committee on Tuesday next. Notice has been given of several amendments, to which we have referred elsewhere.

#### THE GOVERNMENT BURIALS BILL.

##### OPINIONS OF THE PRESS.

(From the Church Times.)

Its leading fault, showing its true character of a political bargain, is that it still leaves the clergy in the position of national undertakers, whenever the friends of any deceased person choose to demand their services in that capacity. The whole matter of choice is left in the hands of these latter, whether a Church office, a Nonconformist office, or no office at all, is to be employed. This is not fair. On all equitable grounds, the responsibility should be evenly distributed, and the clergyman should at least be empowered to say—"Apply to your own minister to conduct the service; the deceased was not one of my flock during his life time, and I am not bound to provide ordinances for him now." But the eleventh clause, embodying some proposals of Convocation, is almost unmixedly bad, is quite incapable of being satisfactorily worked, and has, we hope and believe, no reasonable prospect of becoming law, save in the one particular of allowing the solemn interment of suicides of unsound mind, a provision which so far brings the English Church and the Roman into accord on a point of discipline. The proposal to allow a church funeral office for the unbaptized strikes at the very root of the whole nature and meaning of church fellowship, and must work mischievously, in making parents even more careless about baptism than they now are, for in a large proportion of cases the only reason why children are baptized at all is to qualify them for Church burial. Another bad provision is that by which the liberty of choice as to the shortened service is restricted to the friends of the deceased, and disallowed to the clergy. We are quite aware that the clergy have too many fools amongst them to be safely trusted with the power of choosing universally between two offices of differing tone, and that great harm might often be worked by their selection of the less hopeful one, no matter how far justified by facts. But it is extremely unlikely that the friends of a deceased person will consent to brand him by asking for or consenting to the use of the alternative service; so that here too is no relief for the clergy. There ought to be a plainly drafted clause, excusing them from officiating at all in certain cases of scandal, and there ought not to be an alternative service of any kind, for reasons which will at once strike the intelligent, but which we could not explain to other people without a long digression.

(From the Inquirer, Unitarian.)

In the introduction of a second new rubric authorising a shortening of the existing Burial Service, there would seem to be an honest attempt to deal with the difficulty felt by men of science and others on the doctrine of the Resurrection. For the shortened service, which is to be used by agreement between the officiating clergyman and the friends of a deceased person, does not contain the prayer in which the words "sure and certain hope of the Resurrection to eternal life" occur. Nor does it contain the prayer and collect which follow the Lord's Prayer, as now used at the grave. There seems some reason for the omission of these two, as they embody sentiments more or less similar to those of the first-mentioned prayer. But it is difficult to imagine on what ground the beautiful words—"I hear a voice from heaven," &c., are to be omitted from the abridged form of service. Anyhow, we recognise in this departure, which

makes a part of the Burial Service optional, the introduction of a valuable principle, which may, and we hope, ultimately will, be carried with immense advantage into other parts of the Book of Common Prayer. If one form of worship is to be insisted upon in the Established Church, then assuredly the optional use of doubtful portions of it is a reasonable, if not necessary, arrangement.

(From John Bull.)

In the country villages our belief is that the people would not accept a minister not arrayed like a clergyman, and using the much venerated service of the Church. But if the Church Service is to be used it ought to be left to the Church. It cannot be a Dissenting "grievance" that their ministers are not at liberty to simulate the "State clergy." Hence, in the cases not excepted (as we have specified) from the Act, the Church Service and the use of the legal ornaments of the Clergy should be prohibited.

(From the Spectator.)

As to the delicate episcopal scruple advanced by the Bishop of Lincoln as another argument against the Bill, that if this Bill passes, he rather doubts whether he shall be justified "in consecrating ground on which services of any kind might afterwards be performed," it is one of a kind into which a mere layman can hardly be expected to enter. It strikes us as a little like the plea of the schoolboy, who had a moral scruple against saying his prayers in a room where so many of his school-fellows indulged in bad language. But we venture to suggest, that should the apprehensions of the Bishop of Lincoln prove too much for him, and should he decline in future to consecrate graveyards liable to the profanation of Dissenters and Secularists, we yet shall not believe that the sum total of the piety of Lincolnshire will be very much diminished by the result. We go so far as to think that God is present in unconsecrated places, and does not confine His blessing even to the happy spots which the Bishop of Lincoln has felt no scruple in dedicating to God's service.

(From the Saturday Review.)

It is a logical position to contend that Parliament ought to listen to the conclusions of the Convocations upon ecclesiastical questions, or else to deny the claim. But solemnly to recite in a Bill that the two co-ordinate Ecclesiastical Legislatures have disagreed upon an important recommendation, and then to put forward the recital of this disagreement as the reason for forcing upon the whole Province of York—with the force of a rubric, and in the name of Convocation—that which all that York can recognise as Convocation has rejected, is a proceeding the silliness of which can only be matched by its cynical contempt for constitutional rights. At all events it reveals the respect which Mr. Gladstone's Government must feel for the clerical understanding, when Ministers concluded that Churchmen could mistake so rude a snub for a compliment and a concession. As to the recommendations in themselves, we cannot say that we are reconciled by Lord Selborne's mellifluous pleading even to the one on which both Convocations are agreed. We simply ask if it is likely to lead to any good practical result. It is, we hear, intended as a relief for that which is no doubt a grievance in itself—namely, the compulsory performance of the Burial Service over the body of some one whose life or whose death seems in harsh discord to its consolations. We shall not be beguiled into gauging the grievance or the possible remedy. It is enough to say that the tender of the Convocations and of Lord Selborne is palpably nugatory towards its own professed end, by its making the sinner's representatives, and not the spiritually, the ultimate authority for that which may be coveted by the clergyman as a relief of conscience, but which would be to the family an open slight upon the dead man's memory. To suppose that they would look upon his evil deeds of commission or omission as the rector does, or would be agreeable to this process of post-mortem censure, is to ignore the plainest characteristics of human nature. Such as it is, Lord Selborne's colourable concession to clerical feelings can hardly hope for a long life. The Liberationists have already raised the cry against the recognition of Convocation, and the next stage must by all recent analogy be an apology to them and the precipitate abandonment of a device which will have accomplished its work of confusion.

(From the Times.)

That part of the Bill which deals, not with the well defined grievance of the Nonconformists, but with pretensions advanced in our judgment inopportunist and mischievously on behalf of the clergy of the Established Church, was scarcely touched upon in last night's debate. It is as well, perhaps, that the original demand should be separately considered. The proper course will be to propose in committee that the unnecessary and objectionable provisions to which we have referred shall be dropped. We find it difficult to imagine that a proposal of this kind will meet with any serious resistance on the part of the Government, especially since it is certain that the measure will be cut down in the House of Commons to the simple and indisputable form in which it first appeared. The controversial matter imported into the question by the clauses relating to permissive services was happily evaded and the votes of the House of Lords were divided upon the direct issue whether or not it was expedient to make any concessions to the Nonconformists in respect of the rights of public burial.

#### OTHER COMMENTS ON THE BILL.

Rev. E. J. SCARLETT, of Abbot's Bromley, Rugeley, deplores "the threatened intrusion into the burial-grounds of the Church of England of the modern successors of Korah, Dathan, and Abiram," and adds "as to the clergy being relieved from 'an exceedingly painful and humiliating task,' the very reverse will be the case. We shall be compelled to bury whatever evil characters the Dissenting preachers reject."

Rev. F. HOCKIN, Phellack Rectory, Hayll, summons the clergy to "frustrate" the measure. The ten diocesan conferences of the province of Canterbury have, after discussion, "protested against these Burial Bills, and with no faltering voice, the minorities having been in most cases absolutely insignificant, e. g., at Exeter, 3; at Ely, 6; at Truro, 7. The Church of England is not powerless, and if the 147 sects of this country are permitted to exercise their functions in our churchyards, it will only be through the cowardice of Churchmen."



Rev. R. M. WHITE, Churchstoke Vicarage, suggests: "Funerals on Sundays have been for the most part discontinued in country parishes, which are mainly affected by the Burials Bill; should not the day to be named in the notice of burial to be given to the incumbent, &c., be confined to one of the other six days of the week? In many churches there are three services on Sunday, and it would be unseemly to have a Nonconformist service alternating with the services of the Church on that day."

Rev. A. M. WILCOX, Knowbury Vicarage, Ludlow, declares: "On the first Sunday after this dishonest Bill becomes law I shall read a public protest against it to my congregation. The Nonconformists may exult in the success of their long-continued persecution of the Church; but let us clearly declare that we are robbed, and not allow them the satisfaction of supposing themselves to be within their moral rights."

Rev. W. H. SEWELL, Yaxley Vicarage, Eye, waxes valiant in words: "My conscience will not allow me to be a partaker or abettor in what I consider to be an act of sin. I for one am resolved to be no party to the sacrilege of another Reformation. . . . The Lord forbid it me that I should give the inheritance of my fathers to another. I will maintain the Church's claim to her own at all hazards while life lasts, and God defend the right!"

Rev. W. H. TRENDLE, Worldby Vicarage, Brigg, thus writes:—"Who is to dig the graves? My parish clerk will not, with my permission, unless under conditions which I reserve to myself. If anyone else enters the churchyard for that purpose, without my permission, he must take the legal consequences. Who is to 'register' the burials by Nonconformists? I will not; nor will I give anyone permission so to do in the 'parish register,' except under certain conditions, if, indeed, under any."

Rev. F. C. HINGESTON RANDOLPH, Ringmore Rectory, Kingsbridge, in a letter to Lord Selborne, which he has since published, says: "I am free to confess that I care little, comparatively—but only, be it distinctly understood, comparatively—for our mere 'proprietary rights' in our churchyards. I am content to plead only for their sacredness, and to ask those who call themselves 'Churchmen' to show cause why it should not be held to be inviolable. So strongly do I feel this that I do not hesitate to say that I should be ready to admit Roman Catholic priests to my churchyard, but not 'the company of Korah,' the ministers of the many-headed monster which, at home, poisons so many spiritual influences, and abroad renders our mission-work all but futile. We protest against desecration in one of its worst and most revolting forms."

Mr. R. F. HERRING, St. Mary's-road, Highbury, is troubled with this thought: "Is consecration to be regarded in no higher light than that of a formal transfer of certain property to public abuse? Or is it an act performed only by the highest order of the ministry, whereby such property is transferred to the service of God and His Church? If the former view is taken, there can be no further dispute as to the propriety of opening all consecrated places to all persons and purposes. . . . No function can at present be performed in a consecrated building which is not in harmony with the mind of the Church, and this obtains by virtue of consecration. Why, then, is it pretended that the same principle does not hold good in regard to a burial-ground which has also been consecrated? If our consecrated churchyards are to be thrown open to agitators of all denominations, the point which keeps them out of our churches is at once conceded, and there can be no further reason for denying them the use of our pulpits."

THE LOWER HOUSE OF CONVOCATION of the Province of Canterbury on Thursday adopted, by 59 to 7, the following resolution, on the motion of Archdeacon Denison, seconded by Canon Gregory:—"That the Lower House of the Convocation of Canterbury are bound by their duty to the Church humbly to record the expression of their deep regret that it should be judged necessary on the part of her Majesty's advisers to propose to Parliament a measure which, if it shall become law, will, for the first time in the history of this country, save only and except the time of the Commonwealth, take away from the Church of England the exclusive control accorded to her own doctrines and discipline, the use of her own churchyards." It was unanimously agreed to add the following rider, on the motion of Canon Wilkinson, seconded by Archdeacon Charman:—"That this House especially desires, by this solemn protest, to deliver itself of all responsibility as to any dishonour which may be done to Almighty God by the character of the worship which, in the event of the passing of this Bill, may hereafter be offered in her churchyards." During the proceedings on Wednesday, Canon Rawlinson urged that it was a disgrace to the Government and Constitution of the country that this House should be called upon to meet by Her Majesty and have no place of meeting. "It was desirable," he suggested, "that a sufficient hall should be provided, even at the cost of the taxes of the people." The suggestion, we find, was greeted with laughter.

The Hon. C. L. WOOD, President of the English Church Union, announces a resolution which we may suppose to have in some minds an association with the word "excommunicate," in the rubric as to the Burial Office of the Church of England:—"That in order to relieve the exercise of ecclesiastical discipline from the difficulties which at present beset any attempt to vindicate the Church's spiritual authority, it is desirable: 1. That the Ecclesiastical Courts should be reformed under the authority of the Church's Synods. 2. That the sentences of such Courts should be relieved of any temporal consequences, in order to facilitate the exercise of such spiritual discipline as shall exclude from the rites and offices of the Church those who have either openly left her communion, or are notorious evil livers."

At a meeting of secretaries of diocesan synods and conferences, and of friends interested in such work, held at 9, Bridge-street, Westminster, on Friday, the following resolutions were passed unanimously:—Moved by the Archdeacon of Lewes, seconded by Earl Nelson: "That it is most desirable that opportunity should be given without delay to the clergy and laity of the Church in each diocese, either in diocesan conferences or in rural deaneries or otherwise, to express their views on the proposed provisions of the Burials Bill." Moved by the Rev. R. D. Owen, seconded by Earl Nelson, and supported by the Archdeacon of Middlesex: "That it is most desirable that there should be a central council formed of representatives of diocesan conferences to recommend one or more special subjects to be discussed by each conference at its next meeting, and to consult generally on other subjects affecting the interests and efficiency of the Church." Moved by the Rev. Canon Hinds Howell, seconded by Mr. Stanley Leighton, M.P.: "That

the Archdeacon of Ely, as chairman of the meeting, and the secretaries be requested to forward the above resolutions to the Archbishops and Bishops of the Provinces of Canterbury and York."

At a meeting of the Committee of the Accrington Town Council, on Friday, it was decided to petition Parliament against the fifth clause of the Government Burials Bill. The clause provides that a fee shall be payable to the clergyman of the district for interment in the consecrated portion of a cemetery, whether he officiates at a funeral or not. There is great feeling against the clause in Accrington and the district.

"A DISSENTER," who resides in the diocese of Lincoln, thus remarks in the *Sheffield Independent* on Bishop Wordsworth's remark, that, in his diocese, he did not know of a single instance in which the Dissenters considered their exclusion as a grievance. "Pray, sir, where does the Bishop live? And does he ever see a newspaper? I live in his diocese, and have travelled through the larger part of it, and I do not know a place, however small, where the Dissenters do not consider their exclusion from the parish graveyards a grievance. During the late election I read all the election addresses that were published in his diocese, and I attended a large number of meetings, and there was not a single Liberal address that did not mention the matter, and at the meetings almost all the speakers referred to it, and their remarks were received with acclamation. I have both spoken about the matter at public meetings, and written letters in the newspapers, and we do feel very strongly, indeed, that the present system ought to be abolished."

THE BISHOP OF HEREFORD has requested the rural deans in his diocese to ascertain the views of the clergy in their respective deaneries on the burials question. Various meetings will be held, and his Lordship will propose in committee any suggestions which may result from their deliberations.

The Rev. S. H. HOOPER, vicar of Drax, says that, looking at the Lord Chancellor's Bill from a country clergyman's point of view, he thinks it decidedly the best attempt that has been yet made to set at rest a long and painfully vexed question. "It is not altogether one-sided. The Bill, while allowing other services than those of the Church of England, maintains the principle that they must be Christian and religious services, and not addresses or exhortations. In granting this liberty to Nonconformists, it recognises at the same time the rights of the clergy. 1. The incumbent is to have notice of intended interments. 2. He is to fix the time if it interferes with any of his own services. 3. Existing regulations are to be observed, and his right to the fees maintained, as before, thereby acknowledging his freehold. 4. He is still to be the responsible registrar, and he is protected by Clause 7 from being made subject of animadversion at any such service. Again, the Bill extends considerable liberty to the clergy which they had not before. 1. They may use the Church Service in a non-consecrated ground without being subject to censure. 2. They obtain relief where they have long wanted it; Clause 11, in giving effect to the recommendations of the Convocations of Canterbury and York, will confer a great boon on the clergy; the suggested new rubrics and alterations of old ones are decided improvements. I could have wished that the option of the shortened service had not been left to the mutual consent of the clergyman and friends of the deceased; in the interests of Church discipline, I should have liked the full service to be used only for those in communion with the Church being of youthful age or communicants, and the shortened service for all other cases, only retaining the sentence beginning, 'I heard a voice,' &c. But that is a matter for Convocation rather than Parliament. There is just one point where in the interests of justice the Bill wants amending in committee. All existing churchyards, which are likely to be used for some time as the parochial burial-grounds, should be put on a par with cemeteries; that is to say, they should henceforth be maintained at the expense of the parish, either by a burial-rate or by an annual charge on the poor-rate; the latter would be the simplest and least expensive plan."

## THE LIBERATION SOCIETY'S TWELFTH TRIENNIAL CONFERENCE.

### LIST OF DELEGATES.

In our last number we gave a list of the delegates appointed to attend the twelfth Triennial Conference of the Liberation Society, which will be held at Cannon-street Hotel this day, and will be continued to-morrow. We now repeat the list, together with the nominations received during the interval down to yesterday. It will be seen that it embraces the names of a large number of gentlemen who have long been associated with the movement and of representatives from all parts of the United Kingdom:—

### DELEGATES FROM PUBLIC BODIES.

DISSENTING DEPUTIES.—H. Richard, M.P., Henry Wright, J.P., S. R. Pattison, Charles Sheppard, A. J. Sheppard, John Glover.

BAPTIST UNION.—Rev. F. Trestrail, Rev. H. Dowson, S. R. Pattison, Rev. Dr. Angus, Rev. C. M. Birrell, Rev. Dr. Landels, Rev. Dr. M'Laren, Rev. J. H. Millard, B.A., Rev. C. Williams, Rev. W. P. Cope, Rev. D. Underhill, Robert Grace, S. Watson, A. H. Baynes, W. K. Rickett, W. Snape, Sir S. M. Peto, Bart., Rev. W. Sampson.

LONDON BAPTIST UNION.—Rev. W. Brock, Rev. T. V. Tymms, J. Harvey.

BEDFORD UNION OF BAPTIST AND INDEPENDENT CHURCHES.—Rev. J. Brown, J. Tuckwell, Geo. Carruthers.

BERKS AND SOUTH OXON ASSOCIATION OF INDEPENDENT CHURCHES.—Rev. J. J. Goadby, F.G.S., Rev. T. Orr, Rev. C. Coward, Councillor C. W. Colebrook.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—Chas. H. James, M.P., Jas. Heywood, W. Shaen, Rev. H. Ierson.

BUCKS BAPTIST ASSOCIATION.—Rev. R. Rogers, Rev. W. J. Dyer.

CAMBRIDGE UNIVERSITY SOCIETY FOR PROMOTING RELIGIOUS EQUALITY.—Neville Goodman, M.A., J. B. Harris, M.A., W. Clarke, M.A., Herbert Burrows.

CARMARTHEN AND CARDIGAN BAPTIST ASSOCIATION.—Rev. J. Jones, W. Phillips.

CHELSEA RADICAL ASSOCIATION.—W. H. Rowland.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—Rev. H. Allen, D.D., Rev. Dr. Newth, Rev. Dr. Kennedy, Rev. S. Pearson, M.A., G. S. Barrett, M.A., T. R. Hill, M.P., H. Spicer, Dr. Wood.

DURHAM ASSOCIATION OF CONGREGATIONAL MINISTERS.—A. Common.

DURHAM BAPTIST ASSOCIATION.—John Williamson

ESSEX BAPTIST UNION.—Rev. E. Spurrier, Rev. A. Rollason.

EXECUTIVE COMMITTEE OF BIBLE CHRISTIAN DENOMINATION.—Rev. W. Luke, Rev. F. W. Bourne, Rev. W. Lee.

FINSBURY LIBERAL ASSOCIATION.—T. Lee Roberts, R. Hampson, T. F. Black.

GENERAL BAPTIST ASSOCIATION.—Rev. J. Clifford, M.A., Rev. J. Fletcher.

GENERAL NONCONFORMIST COMMITTEE.—Rev. H. W. Crosskey, Coun. F. Wright, Rev. E. C. Pike, B.A., Professor Massie, M.A., Coun. Payton, W. Rogers, Dr. Eagleton, Rev. F. Stephens, F. Schnadhorst.

GLOUCESTER AND HEREFORD BAPTIST ASSOCIATION.—Rev. T. Nicholson, John Benham, Jonas Smith Col. Griffin.

LAMBETH ADVANCED LIBERAL ASSOCIATION.—J. B. Harris, Mr. Nicholson.

LEICESTER ASSOCIATION OF BAPTIST CHURCHES.—J. C. Bassett, J. E. Pickard.

LEICESTER AND RUTLAND CONGREGATIONAL UNION.—Rev. E. R. Barrett, B.A., Rev. E. Hipwood, Rev. J. Wood.

MANCHESTER DISTRICT COUNCIL.—W. Angus, W. Armitage, Hugh Booth, Rev. J. A. Macfadyen, M.A., Rev. A. MacLaren, D.D., Rev. M. Miller, Rev. Charles Williams, T. Leach, S. Knowles, J.P., W. Snape, J.P., Rev. J. Macdougall, Rev. S. Clarkson, W. S. Adams, Rev. A. Mackennall, B.A., W. K. Simmons, E. M. Pankhurst, LL.D., Chas. Shaw.

MANCHESTER REFORM UNION.—W. Clarke, M.A., A. C. Yates, W. Wilcock.

MONMOUTHSHIRE WELSH BAPTIST ASSOCIATION.—Rev. T. Lewis, W. Davies, W. Jones.

MONTGOMERYSHIRE ASSOCIATION OF CONGREGATIONAL CHURCHES.—J. B. Rogers.

MONTGOMERY AND RADNOR ASSOCIATION OF BAPTIST CHURCHES.—Rev. D. Jones, B.A., Rev. R. H. Roberts, B.A.

NORFOLK ASSOCIATION OF BAPTIST CHURCHES.—Rev. S. Vincent, Rev. C. Bright, Rev. S. Culley.

NORTHAMPTON BAPTIST ASSOCIATION.—Rev. W. J. Spauswick, Rev. W. J. Mills.

NORTH STAFFORDSHIRE CONGREGATIONAL UNION.—Jos. Nicholson, T. Pidduck, J.P., T. W. Harrison, M. T. Bullock, Rev. T. Cocker.

NORTH WALES ENGLISH CONGREGATIONAL UNION.—Rev. D. B. Hook.

NOTTS, DERBY, AND LINCOLN BAPTIST ASSOCIATION.—Rev. E. Medley, Rev. W. Wood.

PEMBROKESHIRE ASSOCIATION OF BAPTIST CHURCHES.—Capt. George, O. Lewis, J. Powell, Geo. Rowlands.

PEMBROKE ASSOCIATION OF INDEPENDENT CHURCHES.—Rev. S. Evans.

SCOTTISH COUNCIL OF THE LIBERATION SOCIETY.—J. Dick-Peddie, M.P., F. Henderson, M.P., John Webster, M.P., R. T. Middleton, M.P., Rev. G. C. Hutton, D.D., Rev. A. Oliver, B.A., Rev. A. Graham, James Stewart, Robt. Pullar, John Pullar, W. Robson.

SURREY AND MIDDLESEX BAPTIST ASSOCIATION.—Jeremiah Cowdy, Rev. G. Simmons.

SURREY CONGREGATIONAL UNION.—Rev. J. P. Gledstone, W. Jones, J. Shaw, W. M. Smith, E. Viney, Rev. P. J. Turquand.

SUSSEX CONGREGATIONAL ASSOCIATION.—Rev. Halley Stewart, W. J. Smith, R. S. Toomer.

YORKS CONGREGATIONAL UNION.—Rev. P. Whyte, Rev. A. H. Byles.

## DELEGATES FROM LONDON AND SUBURBS.

BALHAM BAPTIST CHURCH.—R. Pontifex, P. Calder.

BARNSBURY CONGREGATIONAL CHURCH.—Rev. J. Ellis, Mr. Lyne, Mr. White, Mr. Withers.

BLACKHEATH BAPTIST CHURCH.—Rev. H. R. Brown, Geo. Carter, Thos. Cowie, A. E. Lamb.

BLOOMSBURY BAPTIST CHURCH.—John Benham, Thos. Pavitt.

BOROUGH-ROAD CONGREGATIONAL CHURCH.—Thos. Hunter, J. Meredith, H. Stubbs, T. J. Taylor.

BOW-ROAD CONGREGATIONAL CHURCH.—C. R. Bennett, S. Dean, T. Druitt, W. Howlett.

BRIXTON BAPTIST CHURCH.—J. H. Pontifex, T. L. Corbett.

BROCKLEY-ROAD BAPTIST CHURCH.—Cooke Baines, Joseph Watts, C. J. Webber.

CATERHAM CONGREGATIONAL CHURCH.—Rev. J. Legge, M.A., P. Clarke.

CHELSEA BOROUGH COUNCIL.—Rev. S. Green, Rev. R. Macbeth, Rev. J. S. Russell, Rev. H. Miller, E. Spicer, F. H. A. Hardcastle, J. D. Nicass, Jas. Beal, W. Pennack.

CHELSEA (MARKHAM-SQUARE) CONGREGATIONAL CHURCH.—W. Hacking, J. Compton, J. H. Osborn.

CHESHUNT.—Rev. D. Davies, B.A., Rev. J. O. Jackson.

CLAPTON BAPTIST CHURCH.—Dr. Appleton, J. Outhwaite, J. Barnes, W. R. Rickett, J. Howard.

COMMERCIAL-ROAD GENERAL BAPTIST CHURCH.—H. T. A. Chidgey, A. G. Willing, G. Padfield.

CROYDON (GEORGE-STREET) CONGREGATIONAL CHURCH.—T. A. Johns.

DEPTFORD BAPTIST CHURCH.—Rev. J. M. Camp, James Wates.

EGHAM.—W. Weller.

ENFIELD CONGREGATIONAL CHURCH.—J. Abbas, J.P., J. Halliwell.

ESHER-STREET CONGREGATIONAL CHURCH.—Rev. J. Marchant, S. J. Young, J. V. Marchant, M.A.

GOSPEL OAK CONGREGATIONAL CHURCH.—W. B. Barbour, F. Y. Edwards, H. H. Lewis.

HAMMERSMITH CONGREGATIONAL CHURCH.—W. Jones, R. Reed.

HANOVER PECKHAM CONGREGATIONAL CHURCH.—J. Messent, Mr. Read, Mr. Watson.



**HAVERSTOCK-HILL CONGREGATIONAL CHURCH.**—John Shoveller, W. S. Gard.  
**HENDON BAPTIST CHURCH.**—John Kirby, Edwin Smart.  
**HIGHGATE.**—John Glover, Jos. Clarke.  
**KINGSLAND CONGREGATIONAL CHURCH.**—Geo. King, Mr. Alston.  
**LAMBETH ADVANCED LIBERAL ASSOCIATION.**—J. B. Harris, J. Nicholson.  
**LATIMER CONGREGATIONAL CHURCH.**—Thos. Clark, C. Hester, H. Cox, J. Witney, Mr. Watson, Mr. McCarthy, A. G. Kanaar, T. Hart, C. J. Lyell.  
**LEE.**—W. D. Thomas.  
**LONDON BAPTIST BOARD.**—Rev. W. J. Avery, Rev. W. K. Rowe, Rev. J. Scall, Rev. J. Turner, Rev. R. Wallace.  
**MARYLEBONE BOROUGH COUNCIL.**—W. D. Hertz, H. Morant, H. Cooke Baines, B. Britton, R. Jobson, G. F. Macdonell.  
**MARE-STREET (HACKNEY) BAPTIST CHURCH.**—Rev. S. R. Aldridge, B.A., A. T. Bowser, J. Wilman, T. H. Rippin.  
**MAZE POND BAPTIST CHURCH.**—Rev. W. P. Cope, B. H. Tyrer, G. Jenks.  
**NORTH BOW CONGREGATIONAL CHURCH.**—Rev. E. Schnadhorst, R. Dawe, D. J. Deane.  
**PLUMSTEAD.**—Josiah Barrat, Eben. Davis.  
**PRAED-STREET BAPTIST CHURCH.**—Mr. Saunders, E. Cayford, Mr. Dixon, John Burleigh.  
**REGENT'S PARK BAPTIST CHURCH.**—Mr. Brown, Mr. Cross, S. Chick, Mr. Grieve, Colonel Griffin, Dr. Mason.  
**SEVENTH LONDON CIRCUIT UNITED METHODIST FREE CHURCH.**—Rev. J. Whitley, W. F. Everitt, W. Sunman, B. H. Goulden, S. Grist, A. Turner, A. Bridge.  
**SLOANE-STREET BAPTIST CHURCH.**—E. F. Brown, J. J. Smith.  
**SOUTHWARK BOROUGH COUNCIL.**—J. S. Fretwell, C. Haylock, J. H. Moore, G. Oliver.  
**ST. JOHN'S WOOD CONGREGATIONAL CHURCH.**—Rev. J. Thomas, G. Fordham, G. Wareham.  
**SURREY CHAPEL.**—Rev. B. Senior, Mr. Kessell.  
**TOWER HAMLETS BOROUGH COUNCIL.**—Thos. Scrutton, J. H. Clewes, T. C. Potto, J. C. Lyell, Rev. J. M. Erskine, Rev. J. Fletcher, Jos. Branch.  
**UPPER NORWOOD.**—A. Miall, H. H. Heath, J. P.  
**WALWORTH-ROAD BAPTIST CHURCH.**—A. Lockhart.  
**WESTBOURNE-GROVE BAPTIST CHURCH.**—G. Rabbeth, E. A. Gibson, W. E. Cove.  
**WOOD-GREEN CONGREGATIONAL CHURCH.**—W. Carpenter, junr., Rev. W. G. Horder.

## DELEGATES FROM THE COUNTRY.

**ABERSYCHAN.**—J. Daniel.  
**ABERYSTWTH LIBERAL ASSOCIATION.**—Edwd. Morgan.  
**ABERYSTWTH.**—Griffith Jones.  
**ABINGDON.**—A. A. Parsons.  
**ACCRINGTON.**—J. Duckworth.  
**ALBERTON.**—L. Robertshaw.  
**ASHTON-UNDER-LYNE.**—Hugh Mason, M.P., Rev. Thos. Green, M.A., N. Buckley, A. Buckley, A. E. Reynier, Rev. J. Hutchinson, Rev. A. Bowden, Rev. Jas. Peill.  
**ANDOVER.**—A. Coote, J. Preedy, Rev. J. Hasler.  
**ALTON.**—Rev. S. Chinn, Rev. F. M. Holmes.  
**ASHWELL.**—E. K. Fordham, J. P.  
**AYLESBURY.**—A. P. Scrivener, Thos. Parsons, John Turner, C. P. Madder, J. Garner, B. Johnston.  
**BANBURY.**—Rev. Thos. Baglay, R. H. Brooks.  
**BARKING.**—W. Bewers, M. Saul, Rev. J. H. Stanley.  
**BIRMINGHAM.**—G. Hastings, J. B. Wilkins.  
**BLANDFORD.**—R. Hicks.  
**BOLTON.**—J. P. Thomasson, M.P., Jas. Barlow, J. P., J. C. Haslam.  
**BOURTON-ON-THE-WATER.**—John Reynolds, R. Reynolds.  
**BRADFORD.**—AM. Illingworth, M.P., Titus Salt, J. P., Ald. Law, Ald. Priestley, Robt. Kell, J. P., Ald. Priestley, J. P., Rev. Jas. Browne, B.A., R. Taylor, Caleb White.  
**BRECON.**—Rev. W. J. Evans, Rev. Dr. Davies.  
**BRIGHTON.**—Rev. A. Spong, D. Friend, J. S. Unwin.  
**BRISTOL.**—E. S. Robinson, David Lloyd, Chas. Towns- end, Handel Cosham, Alf. N. Price, Rev. H. A. Thomas.  
**BRYNMAWR LIBERAL REGISTRATION ASSOCIATION.**—John Thomas.  
**BLISWORTH.**—Jes. Wesley, Thos. Stops.  
**BECKENHAM.**—John Carter, Rev. R. C. Page.  
**BURY (LANC.).**—Rev. J. S. Withington, Rev. Thos. Newton, E. S. Snell.  
**BRIERFIELD.**—Hy. Hartley, J. Smith, Coun. Altham, Thos. Holgate, Rev. J. T. Shawcross, Hy. Broughton.  
**BRADFORD BAPTIST CHURCH.**—R. Taylor.  
**BEDFORD BRANCH OF THE NATIONAL REFORM UNION.**—Coun. Hobson, J. Cherry, W. Roff, junr., Rev. D. Ashbey, H. H. Herring.  
**BIRKENHEAD.**—Rev. W. Binns.  
**BRIXHAM.**—A. Fraser.  
**BRIDGWATER.**—G. B. Sully, F. J. Thompson.  
**BLACKBURN.**—Coun. Beades.  
**BURTON-ON-TRENT.**—J. L. Knight.  
**BERKHAMSTEAD (GREAT).**—W. D. King, G. Day, A. T. Read, Thos. Read.  
**CAMBRIDGE.**—Rev. W. A. Gutteridge, B.A., Rev. Dr. M. Robertson, E. Copping, E. C. Brambley, W. E. Lilley, jun., J. Nutter, E. Goldsmith, R. Benton, J. Whibley, W. Bond.  
**CARDIFF.**—John Corry, J. P., Dr. Richards, W. Ayres, Coun. Bird, Coun. J. A. Stone, Coun. R. Davies, Coun. Jno. Evans, Coun. D. Lewis, W. Marychurch, J. G. Marychurch.  
**CARLISLE.**—Rev. D. Irving, Morell Theobald.  
**CANTERBURY.**—S. E. Cannon, J. Pearce.  
**CHIPPERFIELD.**—Rev. S. Cowling.  
**CHATTERIS.**—Rev. E. Horton.  
**CHESTER.**—A. C. Collins, J. H. Jackson.  
**CHRISTCHURCH.**—J. Kemp-Welch, Chas. Aldridge, Geo. Marshall, H. W. Jenkins.  
**CLECKHEATON.**—John Ellis.  
**COVENTRY.**—Rev. E. H. Delf, Rev. W. T. Rosevear, H. E. Bottomley, Gordon Smith, Thos. Wyles, John Atkins, J. Worwood.  
**CHELMSFORD.**—E. Hooper.  
**CARDIGAN.**—Ivor Evans.  
**CARMARTHEN.**—J. Thomas, J. P.  
**COLCHESTER.**—Rev. T. Batty, Thos. Barratt, Conn Chaplin, Ald. Harvey, J. P., Coun. Francis, W. Peck, F. W. Warrington, Coun. J. Wicks.

**CHATHAM.**—E. D. Williams, E. W. Whitehead.  
**DUNDEE.**—Geo. Armitstead, M.P., F. Henderson, M.P., T. E. Methven.  
**DERBY.**—Rev. W. Griffith.  
**DOWNTON.**—J. W. Collier, W. W. Taunton.  
**DEAL.**—M. B. Sutton.  
**DISS.**—H. Aldrich.  
**DORCHESTER.**—Rev. T. Neave.  
**DARLINGTON.**—A. Pease, M.P.  
**DAVENTRY.**—J. Berry, E. F. Ashworth Briggs, B.A.  
**EXETER.**—J. Trebano.  
**ECCLESHILL.**—Rev. J. Wileman.  
**EAST DEREHAM.**—Rev. W. Freeman.  
**EPSOM.**—Rev. J. Thorpe.  
**EBLY.**—Rev. E. Jacob, Mr. Rodway.  
**EVESHAM.**—Thos. White, C. Warrington.  
**FLEETWOOD.**—B. Whitworth, M.P.  
**FURNESS.**—Rev. W. Paterson.  
**FINEDON.**—Mr. Parker.  
**FOLKESTONE.**—R. W. Boarer, W. Fagg.  
**FORDHAM.**—Rev. W. King.  
**FELINFOEL.**—W. Howell.  
**FULBOURNE.**—W. Johnson, J. Chaplin.  
**FROME.**—E. Flaxman.  
**GLAMORGAN (NORTH) CONGREGATIONAL UNION.**—Thos. Williams, J. P., David Davies, J. P., E. Richards.  
**GODMANCHESTER.**—R. Caton, H. Fairey, S. Freshfield.  
**GREAT SHELFORD.**—W. J. Clarke.  
**GOSPORT.**—Chas. Mumby, W. H. Dove, Rev. B. French.  
**GODALMING.**—Thos. Rea, J. P., H. Spicer.  
**HARWICH.**—Rev. R. Wyatt.  
**HEREFORD.**—Rev. J. Williams, B.A.  
**HUDDERSFIELD.**—Geo. Walker.  
**HUNTINGDON.**—Rev. W. S. Davis, Bateman Brown, J. P., E. Dear, J. B. Ridgley, D. Woodford, W. R. Todd, T. M. Hunter.  
**HISTON (Cambs.).**—Rev. J. Williams, S. Chivers.  
**HERNE BAY.**—Rev. S. Blandford.  
**HAVERHILL.**—D. Gurteen, J. P., D. Gurteen, jun.  
**HARTLEPOOL (WEST).**—E. Cory.  
**HALIFAX.**—Rt. Hon. J. Stansfeld, M.P., J. D. Hutchinson, M.P., Thos. Wayman, J. P.  
**HEADCORN.**—R. Children.  
**HUDDERSFIELD (SALENDINE NOOK).**—Rev. Dr. Stock, W. D. Shaw, Jos. Smith, Job Haigh.  
**HANGING HEATON (YORKS).**—Thos. Otty.  
**HASTINGS AND ST. LEONARDS.**—W. Slade, J. E. Liddiard, J. Stewart.  
**HITCHIN.**—Rev. T. D. Marchant, Rev. R. Nobbs, W. Ransom, H. W. Russell, junr., A. Lockhart, J. Chalkley, Alf. Ransom.  
**ISLEWORTH.**—Rev. J. D. Kilburn, W. Ashby.  
**IPSWICH.**—J. Bedwell, W. Freir, R. C. J. Rees, J. H. Grimwade, W. Piper, F. J. Bugg, R. Broderick, E. Goddard, J. P.  
**IDLE (Leeds).**—Chas. Turner, F. Audsley, E. S. Dint, W. Booth.  
**KELVEDON.**—J. Moss.  
**KIDDERMINSTER.**—G. W. Naylor.  
**KEIGHLEY.**—Rev. W. E. Goodman.  
**KIRKCALDY.**—E. S. Mansell, W. Wilson, Robt. Herriot.  
**KETTERING.**—J. L. Stockburn, W. Toller, J. Hutchen.  
**KIMBLTON.**—C. Baines.  
**LYMBINGTON.**—R. Sharpe.  
**LYNDHURST.**—Rev. W. H. Payne.  
**LIVERPOOL.**—H. W. Meade King, Rev. W. Binns, W. S. Caine, M.P.  
**LLECHRYD.**—Rev. W. Jones, J. W. Stephens, J. P., Thos. Harris, J. P.  
**LEICESTER LIBERAL CLUB.**—W. Chapman, Ald. W. Barfoot, S. Lennard, John Butcher.  
**LEICESTER.**—W. Baines, R. P. Swan, Rev. J. M. Wright, Thos. Alwood, Rev. J. P. Mursell, Rev. T. Stevenson, Rev. J. Greenhough, E. Jennings, Rev. J. P. Hopps, F. A. Goodliffe, R. S. Mantell, W. Stanyon, R. P. Swain.  
**LOUGHBOROUGH.**—A. Paget, Rev. E. Stevenson, A. Bumpus.  
**LAYTON.**—Rev. Dr. Gordon, Rev. J. D. Davis, jun., W. Skillings.  
**LOCKWOOD (Huddersfield).**—Rev. J. Barker, Ald. Hirst, Jas. Hawkyard, T. S. Beaumont.  
**LOUTH.**—Rev. E. Jackson, Rev. W. Boyden, J. T. Greenwood, W. Newman.  
**LINCOLN.**—Rev. J. Williamson, N. Poppleton.  
**LEEDS.**—Coun. Baker, H. Inchbold, E. Firnie, Rev. W. Currie, Rev. J. Hillman, Coun. W. Gascoigne, John Dud- ding, John Andrew.  
**LANDPORT.**—Coun. Allen, Coun. Jenkins.  
**LONG SUTTON.**—R. Winfrey.  
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**LEICESTER (BELVOIR BAPTIST CHURCH).**—W. Hobson, M. M. Mayfield, Ald. S. S. Wheeler, S. Baines, A. Bennett, Mr. Briggs.  
**LAKENHEATH, BRANDON.**—Jos. Howard, Jos. Scott.  
**LEEDS NONCONFORMIST ASSOCIATION.**—Ald. Boothroyd, Councillor Baker.  
**LANCASTER.**—E. B. Dawson, LL.B., Rev. E. Dothier, B.A.  
**LEICESTER UNITED FREE METHODIST CHURCH.**—Jno. Clow, J. B. F. Clow.  
**LYNN.**—A. P. Allen, R. Teare.  
**MANSFIELD.**—Rev. J. G. Tolley.  
**MARGATE.**—T. J. Ind, Thos. Fells, S. H. Munns.  
**MACHYNLETH.**—E. Davies.  
**MACCLESFIELD.**—Jos. Wright, J. P., J. O. Nicholson.  
**MAESTEG.**—Rev. J. Jones, J. Jones, Esq., M.D.  
**MANCHESTER AND SALFORD.**—R. Affleck, J. F. Alex- ander, Alderman G. Booth, Jesse Bryant, B. L. Green, Alderman J. B. McKerrrow, Thos. Roberts, Alderman Jos. Thompson, Rev. J. Sinclair.  
**MAISEY HAMPTON.**—C. T. Kingsley.  
**MAIDSTONE.**—Rev. A. F. Muir, A. Barling.  
**MANCHESTER.**—W. Rowland, Thos. Purser, H. Patrick.  
**NEWCASTLE-ON-TYNE.**—Jos. Cowen, M.P., Ashton Dilke, M.P., Coun. S. Dixon, Rev. J. Thompson, H. B. S. Thompson.  
**NORTH SHIELDS.**—Rev. H. B. Williams.  
**NORTHAMPTON.**—Rev. J. Islip, W. Shoosmith, P. P. Perry, J. P., W. Adkins, J. P., P. Manfield, M. Cleaver, M. Wooding, Rev. J. T. Brown, P. Gray, R. Brice, John Brice.  
**NAYLAND (COLCHESTER).**—W. Stannard.  
**NEWBURY.**—Rev. G. Howe.

**NEWPORT (MON.).**—C. Lewis, John Moses, J. R. Jacob, G. H. Llewellyn, Sam. Jones, jun., A. J. David.  
**NOTTINGHAM.**—W. P. J. Allesbrook, W. B. Baggaley, J. Gamble, J. E. Flowers, M.A., Ald. Gripper, J. E. Ellis, M. Brown, Rev. W. Woods, J. Cockayne, E. J. Gordan, J. B. Hutchinson, J. Straw, E. H. Gordon.  
**NORWICH.**—J. J. Colman, M.P., J. H. Tillett, M.P., Rev. G. Gould, Rev. H. W. Perris.  
**NORTHAMPTON (CASTLE-HILL CONGREGA- TIONAL CHURCH).**—J. Robinson, Geo. Bass, E. Evans, W. Mayger, Jos. Jeffery, Jno. Jos. Williams, Geo. Higgins, W. Curtis, Rev. T. Hill.  
**NEWPORT (I. W.).**—Rev. F. Trestrail, G. Kemp.  
**NEATH.**—AM. Curtis.  
**OUNDELE.**—J. F. Somes.  
**OLDHAM.**—Rev. J. F. Withington, Rev. J. Newton, Mr. Snell.  
**OAKHAM.**—Rev. T. Islip.  
**PRESTON.**—F. Thorpe, J. Furness.  
**PAISLEY.**—J. Brown, A. D. Gibb, H. B. Muir.  
**PENRITH.**—A. M'Dougall, Rev. J. Tannahill, M.A., Thos. Altham.  
**PONTYPOOL.**—W. Conway.  
**PANGBOURNE.**—Rev. J. Oldham, S. Sage, Albert Butler.  
**PORTSMOUTH.**—M. Jepps, Coun. Ward.  
**PLYMOUTH.**—W. H. Tuckett, Rev. J. Maynard.  
**PENISTONE.**—Rev. J. Williams.  
**PAXFORD.**—J. C. Reynolds.  
**RAUNDS.**—J. R. Wilkinson.  
**RICHMOND (SURREY).**—G. F. Whiteley, J. P., Geo. Minto, Rev. G. Ingram.  
**ROCHDALE.**—T. B. Potter, M.P., Jas. Ashworth, Robt. Hardie, W. W. Shaw, Jas. Petrie, J. P., J. S. Littlewood, J. P., Thos. Watson, W. A. Scott, Thos. Smithson.  
**ROSSDALE.**—Rev. R. Nicholls.  
**RIPLEY.**—Mr. Benbridge.  
**RAMSGATE.**—Rev. J. Crofts, Hy. Crofts, B.A.  
**SOUTHAMPTON.**—J. S. Pearce, A. J. Millar, Rev. D. Amos, W. G. Lancaster.  
**STAPLEHURST.**—Rev. E. Batley, J. Jull, Mr. Barling.  
**SUNDERLAND.**—E. T. Gourley, M.P., Sir H. Havelock- Allan, M.P., Andrew Common, W. Thackray.  
**SOUTH SHIELDS.**—J. Strachan, J. P.  
**STOCKTON.**—J. Williamson.  
**SOUTHPORT.**—S. Boothroyd, E. J. Rimmer.  
**SALISBURY.**—Rev. G. Short, B.A., Rev. W. Clarkson, B.A.  
**ST. HELENS.**—A. C. Collins.  
**ST. IVES.**—B. Brown, J. P., H. Goodman, C. Robinson, Rev. T. Lloyd.  
**ST. IVES (HUNTS).**—B. Brown, H. Goodman, C. Robin- son, Rev. T. Lloyd.  
**SITTINGBOURNE.**—Rev. J. E. Gibberd, R. Whibley.  
**THORNTON.**—Joseph Craven.  
**THRAPSTONE AND ISLIP.**—J. S. Abington.  
**THAME.**—Rev. W. Morley, Alfred Deverell.  
**TARPORLEY.**—Joseph Aston, Roger Bate, Jos. Dickson.  
**TRIPLOW (CAMBS.).**—J. Ellis.  
**TUNBRIDGE.**—Rev. W. W. Sherran, W. Annison.  
**WELLINGBOROUGH.**—Rev. F. Grear, N. P. Sharmar, C. J. K. Woolston, P. James, Charles Bull, George Green.  
**WIKSWORTH.**—Rev. C. H. Collins, M.A.  
**WARRINGTON.**—J. G. M'Ninness, M.P.  
**WANDSWORTH.**—Rev. J. Harcourt, W. Davey, A. J. Dove, S. Cowdy, J. Pullin, J. Price, W. R. Selwood, W. Smith.  
**WEDNESBURY.**—Rev. F. Wagstaff.  
**WEST HOUGHTON.**—W. Winward.  
**WORCESTER.**—H. J. Munt, C. E. Simes.  
**WRENTHAM.**—W. Theobald, C. A. Windeath.  
**WISBEACH.**—G. Dawbarn, J. P., J. Crabtree, J. Pollard, J. H. Lummis.  
**WATERBEACH.**—J. Toller.  
**WEYMOUTH.**—A. Dennis.  
**WITHAM.**—A. Fyson, R. W. Dixon.  
**WIGAN.**—Rev. S. Pearson.  
**WILLINGHAM (ST. IVES).**—Jas. Smith, Ed. Few, H. G. Few, R. S. Latimer.  
**WALLINGFORD.**—Hy. Hawkins, J. P., W. Payne, Rev. T. H. Martin.  
**WHITSTABLE.**—Rev. C. N. Barham.  
**WAKEFIELD.**—W. H. Lee (Mayor), Rev. J. R. Wolsten- holme, M.A.  
**YORK.**—Rev. James King.  
**YARMOUTH.**—H. H. Gambling, D. Tomkins, A. Nelson, F. Arnold, T. Saul.

The Conference was to assemble this morning in the large room of the Cannon-street Hotel. Henry Lee, Esq., M.P., was to take the chair at eleven o'clock. After the appoint- ment of a business committee, secretaries, &c., the report of the Executive Committee was to be presented, and subse- quently resolutions referring to the report and the results of the late General Election will be moved and seconded. The morning sitting, which may be expected to be over by three o'clock, will be followed by a cold collation, for which tickets, 2s. 6d. each, can be had at the Cannon-street Hotel.

The following is the programme for the second sitting of the Conference, which will be held this evening at six o'clock:—J. Dick Peddie, Esq., M.P., will be nominated as Chairman. After the delivery of the Chairman's Address the re-adoption of the society's constitution will be pro- posed. A resolution relative to the present position of the Disestablishment Question in Scotland will be submitted. J. Carvell Williams, Esq., will give an exposition of the Government Burials Bill, and a resolution on the subject will be proposed.

The third sitting will be held to-morrow (Friday) morning, at eleven o'clock, in the "Pillar Room," on the second floor. The following is the programme:—The Hon. E. Lyulph Stanley, M.P., will be nominated as Chairman. After the Chairman's Address, the Report of the Committee of Selection will be presented, and the election of the Officers, Executive Committee, and Council will take place. A resolution relative to the work- ing of the Public Worship Regulation Act—to be proposed by the Rev. J. G. Rogers, B.A. A resolution relative to the report of the Royal Commission on Church Patron- age—to be proposed by W. Angus, Esq., of Manchester ("Promotion by Merit"). If time permits, a resolution relative to the Bill for giving increased compensation to the curates and minor clergy of the Irish Church, will be proposed. The proceedings will close with votes of thanks to the chairman, secretaries, and committees.

The public meeting will be held at the Metropolitan Tabernacle on the same evening; doors open at 6.15; com- mence at seven. Alfred Illingworth, Esq., M.P., will occupy the chair.



## STEAM TO AUSTRALIA.

THE public has heard a good deal lately of the increased facilities of communication with our great colonies at the Antipodes, and are likely to hear more. The tide of emigration to Australia is always flowing, but the long-continued depression of business at home has given it a new impetus. At present, owing to its comparative nearness, the American Continent is just now receiving the largest proportion of our surplus population. In due time Australia and New Zealand are likely to be formidable competitors with the States. These great colonies could absorb all we could send to them for years to come, and now that the long passage has become so safe, cheap, comfortable, and expeditious—forty days being the maximum period of the voyage—they will be certain to receive their full share. In this great traffic the steamer must ere long, to a great extent, supersede the sailing vessel, except for heavy merchandise.

This revolution is, in a great measure, due to the starting of the Orient Steam Navigation Company, which commenced their enterprise a little over two years ago, and have now a fleet of five large ocean steamers, which for the last two years were despatched from London direct to Adelaide, Melbourne, and Sydney at intervals of a month. This fleet includes the gigantic *Orient*, of 5,336 tons burthen, built expressly for the Company last year at Glasgow, and which commenced running in November, making her first trip in the unprecedented short space of thirty-five days. At the beginning of 1880 the addition of six large steamships of the Pacific Company to the Orient line brought about a fortnightly steam communication between London and Australia, which has ever since been continued with singular punctuality and great success. These immense vessels, which have an aggregate tonnage of 45,965—an average of more than 4,000 tons each—leave Gravesend every other Thursday, calling on the way down Channel at Plymouth for passengers. They touch at St. Vincent for coals, and again at the Cape for coals and provisions, and from thence proceed direct to Adelaide, Melbourne, and Sydney, from which ports there is steam communication with all ports in Australia, Tasmania, and New Zealand. The return voyage is by way of the Suez Canal and the Mediterranean, calling at Naples, as a rule, for the convenience of passengers, many of whom disembark there. Although the distance traversed by these steamships from Plymouth to Adelaide is 12,000 miles, they are almost as punctual in point of time as the Cunard boats across the Atlantic. Indeed, the maximum period allowed—forty days—is rarely required; from two to four days being often saved during the voyage. It is only by such a first-rate service that the Orient Line could successfully compete with the long-established overland route under the auspices of the Peninsular and Oriental Company. At all events, passengers and shippers have now an alternative route to Australia, which is manifestly for the public advantage. As everyone knows, the traffic between England and Australia is immense. Though the aggregate population of these great colonies in the Southern Seas is only three millions, their import and export trade in 1878 was nearly a hundred millions sterling in value; while the nett proceeds of the products of the colonies, such as wool, wheat, metals, &c., are estimated to amount to eight millions more this season than last.

A fortnight ago, by the courtesy of the managers of the Orient Line, we had the opportunity of inspecting one of their principal steamships in the course of a trip from Gravesend to Plymouth. The *Garonne*, a fine vessel of 3,576 tons, received the last of her cargo on board on Thursday night, and at daylight on the following morning her ponderous anchor was weighed, and the thumping of the huge propeller was an adequate warning that she was on her way to the mouth of the Thames. To numbers on board—and there were more than five hundred souls—their first experience of life at sea must have been unexpectedly agreeable; as pleasant as could be to passengers bidding a long farewell to their native land. The sky was bright, the sun shone forth with unclouded splendour, and the moderate breeze which ruffled the water was not perceptible in any unpleasant sense to unseasoned landmen. When breakfast was served the steamer was already abreast of Dover and its white cliffs, and as evening drew on the lovely panorama of the Undercliff, Isle of Wight, unfolded to view. Daylight still lingered when the steamer was in sight of the bright lights of Portland Bill, the last point visible till the Start is reached, when vessels bear direct to Plymouth Sound. In this spacious harbour the *Garonne* came to anchor at four a.m. on Saturday, having steamed the entire distance from Gravesend in the short space of twenty-six hours.

All this time, at least till darkness set in, the steamer was the scene of bustle and activity. The ship's company, which numbered no less than 112 persons, all Europeans, were duly preparing for their long voyage, and we could not but admire the orderly arrangements and strict discipline observed. The passengers also were settling down for their month's experience of ocean life, and with apparently light hearts. It is almost superfluous to say aught of the saloon accommodation, where first-class passengers are provided with state cabins almost luxuriously fitted, and live in a style which must satisfy the most fastidious tastes and exacting requirements. On a line with the chief saloon, in midships, are the second-class saloon and sleeping berths, apparently as neat and comfortable, though not of course so well appointed, as those further aft. Barring some luxuries, which most people would regard as superfluous, the food is here substantially the same as in the chief saloon. The first-class fare to Australia is from fifty guineas upwards. The second class fare is only thirty-five guineas and upwards—probably the cheapest rate at which passengers have been conveyed to Australia with so high a standard of comfort and sufficiency. So apparently thought the people occupying this part of the vessel, who had flowers to grace their dining table, and a piano to while away their dulness.

In the fore part of the *Garonne* were some 250 third-class and steerage passengers, mostly young men, apparently

inured to a hard life, who were going to seek their fortunes at the Antipodes, and who seemed quite able to rough it in the new world to which they will shortly be transferred. There was, of course, a considerable sprinkling of women and children. This end of the steamer is divided into two parts, with separate entrances. In one there is accommodation for third-class passengers—closed cabins, with two berths, for married couples at twenty guineas each, or with four berths for eighteen guineas. The steerage passengers with open berths—these being for men only—pay a charge of fourteen guineas, and as this includes meat once a day, for the most part fresh, and vegetables, it is difficult to see how the company can remunerate themselves at the low scale of passage money for the voyage. We cannot, of course, speak from actual experience of a long voyage only just commenced, but the weekly allowance of various articles of dietary—very varied and satisfactory—is printed, and if it is faithfully adhered to, we must conclude that the steerage passengers, in the main, live better on board than they would do on shore. Thus cared for on their voyage, the emigrants would reach the land of their adoption in forty days. While they provide their own bedding, mess utensils, &c., their berths are comfortable, and the ventilation of the great sleeping apartment for steerage passengers, judging from the appearance of things between London and Plymouth, without any rough weather, could not be better. Nothing could be more airy. The space on deck for so large a number of passengers in the forepart of the steamer is necessarily limited. But the people seemed to be abundantly satisfied with their lot—being merry, sociable, and loquacious. They could hardly expect to escape hardships in proportion to the severity of the weather encountered; but their lot under ordinary circumstances during the voyage must be tolerable compared with that of emigrants cooped up for more than twice as many days in a sailing vessel, where the arrangements must necessarily be more restricted, the inconveniences (including the want of fresh meat) more certain, and the hardships more severe and prolonged.

The *Garonne* has made many passages to and from Australia, and may, we suppose, be regarded as an average specimen of the great fleet of steamships which start from Gravesend on their ocean voyage every fortnight. With such a captain, and so efficient and numerous a crew, the ordinary conditions—the chances and mischances—of the long voyage to Australia may be easily met; and with the appliances in connection with this fleet of ocean steamers, almost as much regularity and precision may be expected as in the case of the great Atlantic liners. We dare say many of our readers may have seen a reference in the daily papers to the arrival last week of the *Sorata*, one of the fortnightly line of steamers, which made the return voyage from Adelaide, via the Suez Canal, in thirty-three days—anticipating the ordinary mail by six days! This is a great feat in the annals of steam navigation.

## ECCLESIASTICAL MISCELLANY.

**A CORRECTION.**—A City rector, writing to a leading Church newspaper, begs to be allowed to correct a mistake he had made in a former letter. "In my last," he says, "I inadvertently wrote, 'Isaiah makes the antiphonal choir the train.' For 'Isaiah' please read 'Bishop Mant.' Surely this is bathos, or else an anti-climax!—*Hand and Heart.*"

**SALE OF CHURCH PATRONAGE.**—In connection with the forthcoming annual festival of the English Church Union in London, it is intended to hold a conference on the subject of the sale of church patronage. Papers are to be read by the Rev. John Oakley, Mr. J. C. Cox, Mr. C. W. Willshire, and Mr. John Turner. The council propose to submit the following resolution for adoption by the Conference:—"That the well-being of the Church urgently requires a reform in regard to the sale of Church patronage, and that this meeting earnestly hopes that at least the recommendations of the Royal Commission which has recently reported on the subject will be adopted by Parliament without delay."

**MARRIAGES OF DIVORCED PERSONS.**—The Bill to alter and amend the law with regard to the marriages of divorced persons, provides that, "from and after the passing of the Act, no parson, vicar, minister, or curate in holy orders or entitled to officiate in the Church of England shall be compelled to publish the banns of marriage, or to solemnise, or to permit the church or chapel of which he is the parson, vicar, minister, or curate, to be used for the solemnisation of the marriage of any person whose former marriage has been or shall be declared to have been legally dissolved on any ground whatsoever, so long as the husband or wife of such person whose marriage shall have been so declared to have been dissolved as aforesaid shall still be living; or shall be liable to any action, suit, penalty, or censure for refusing to publish the banns of marriage, or to solemnise, or to permit such church or chapel to be used for the solemnisation of, the marriage of any such person, prior to such divorce as aforesaid."

**ENGLAND AND RELIGIOUS LIBERTY.**—In the *Journal des Debats* M. John Lemoinne remarks that, though England is the exemplary and classic country of civil liberty, she has no similar title to religious liberty, as regards which France may claim to rank before her. In France, a century ago, the revolution proclaimed freedom of conscience and declared citizens of every religion admissible to public functions and political rights, while it is only in our own days that in England laws of exclusion against Catholics and Dissenters have been abolished, and it is only some fifteen years ago since the Jews obtained their emancipation. Even at the present moment, a member who has asked to be relieved from the religious oath is kept at the door till the Chamber has decided in what consists an atheist. The question seems to him to be outside the province of the Legislature. The rest of the article is devoted to the Burial Bill. How he treats it may be judged from the conclusion. All countries, he winds up, have religious difficulties, and they are always created by the monopolising pretensions of the Churches.

**NATIVE CHRISTIANITY IN INDIA.**—The Secretary of the Church Missionary Society writes to the daily papers:—Lord Granville, in his speech in the House of Lords, on Friday last, May 28, is reported to have said that there were about 2,000,000 native Christians in India, and that of these 1,900,000 were Roman Catholics, leaving it to be concluded that the number of native Protestant Christians in India was about 100,000. May I ask attention to the following facts, which show how incorrect an estimate Lord Granville has formed of the result of Protestant missions in India?

The "statement exhibiting the moral and material progress and condition of India during 1872-3" presented to Parliament by the Secretary of State for India and ordered to be printed July 6, 1874, gave the number of native Protestant converts in India in 1872 as 318,363. This included Ceylon. Deduct 31,376 given for Ceylon, we get a total for India of 286,987 in 1872. Between 1862 and 1872 the increase had been just fifty per cent. Supposing the increase from 1872 to 1880 to be the same (and we have good reasons for supposing that this would be a low estimate), there should be now about 430,000 native Protestant converts in India (not including Ceylon): 100,000 native Protestant Christians in connection with the Society for the Propagation of the Gospel and Church Missionary Society missions may be found at present in the one collectorate of Tinnevely, in South India.

**THE RECENT GOVERNMENT APPOINTMENTS.**—At a meeting of the United Presbytery of Edinburgh, held last week, the Rev. Dr. Wardrop gave notice of the following motion:—"The Presbytery having taken into consideration the political appointments given by the present Government to two Roman Catholic subjects, and in view of the agitation and opposition which these appointments have raised in the churches and in the community, and proceeding on the supposition that no objection on personal or political grounds is proposed to be taken to these appointments, finds that the United Presbyterian Church cannot, on merely religious grounds, consistently with the principles of religious equality almost universally recognised among its members, offer any objection to appointments of such a character. And the Presbytery further, looking at these appointments in connection with the opinions in reference to Protestantism and Romanism to which such emphatic expression has been given by individuals in the Government, especially by the Premier, agrees that these appointments are to be welcomed as a testimony to the principle of religion not being a test of eligibility for civil position, and that these appointments are to be regarded as of beneficial tendency and fitted to maintain the peace and consolidation of the Empire, inasmuch as they assure our Roman Catholic fellow-subjects that, however strongly the governing classes of the nation are opposed to their religion, official opposition in national affairs is yet to be free to them equally with Protestants."

**THE TITHES AVERAGES.**—On Thursday a deputation, representing the farming interest in several English counties, accompanied by Mr. Richard, M.P., and Professor Rogers, M.P., had an interview with Mr. Chamberlain at the offices of the Board of Trade, to ask the Government to promote a measure for relieving the tenant farmers from the burthens of tithe charges and corn averages. Mr. Richard, M.P., who introduced the deputation, stated that two matters had recently provoked much discussion among farmers. One related to the mode of taking tithe averages, and the other to "extraordinary" tithes levied on land cultivated with hops, flowers, and fruit. Mr. Thomas May urged that there was great inequality in the way tithes were collected, and the tithes were a hindrance to the application of the tenant's capital to the soil and its improvement. They could see no other remedy than that the tithes should be appropriated to the original object for which they were levied—namely, for the education and support of the poor, or else for the support of the general and other local rates. Mr. Dunning complained that the system of corn averaging was very misleading and unfair. He asked that the grower, and not the seller, should make the returns, that the average should be taken yearly, and that, the acreage having been ascertained, some 10 per cent. should be deducted from the average to represent the tail corn. Professor Rogers, M.P., condemned the taking of tithes in toto, and declared that it was so false in an economic sense as to increase largely the prices paid for provisions and food. Mr. Chamberlain, in reply, admitted that improvement in the method of taking corn averages had nothing revolutionary about them; but the adjective was not altogether inapplicable to the suggestion that all tithes should revert to the support of the poor. As President of the Board of Trade, when he first came into office, he found that many complaints had been made by farmers as to the method of taking corn averages. It was undoubtedly true that the amount of corn upon which the average was based bore a very small proportion to the total amount of corn which was sold in the market, and he thought it wise to take measures to secure a larger proportion. He had promised to introduce a Bill on the subject which would effect that object, and he had reason to believe it would be satisfactory. In principle there was no objection to taking the corn returns from the grower instead of the dealers, but in practice it would cause great difficulty. He was prepared, however, to hear any evidence of the practicability of such a change. With regard to the suggested allowance of 10 per cent. on tail corn, if any arrangement of the sort were made, it would rouse great opposition from the Tithe Commissioners and the owners of tithes generally. With respect to the reforms he had promised, the Government did not wish to press the Bill against those dissatisfied with it; but if the farmers desired that the changes he described should be made in the method of collecting corn averages, he would be glad to introduce a Bill. With regard to the "extraordinary" tithe and the tithe settlement of 1836, he did not wonder that in times like these they should complain that tithes were increasing above the average. Those who complained should be prepared with a solution of the difficulty. The subject was before the Royal Commission on Agriculture, and the Government would pay strict attention to its report and recommendations on the subject. The deputation thanked Mr. Chamberlain and retired.

**NONCONFORMISTS** are quite alive to the immense influence of the Press. They are, says a literary contemporary, "beginning to think" that they ought to be represented by a daily organ. The collapse of the *Protestant Hour* and the *High-Church Daily Express* ought to be a warning. Many people have no idea of the immense sums sunk in such undertakings. A just complaint is made against the existing journals on account of the large amount of space devoted to sporting and betting matters, and demoralising details of certain public trials, to the exclusion of religious matters. But this is a grievance not peculiar to Non-conformists. Some people long for a "religious daily," which religious men in and out of the Church of England could read with pleasure. But this idea is probably a long way from realisation, and is somewhat Utopian. [Quite Utopian, we should say. We are persuaded that no so-called "religious daily" would stand a chance of success.]



### Congregational Union of England and Wales. AUTUMNAL MEETING, 1880.

THE AUTUMNAL MEETINGS of the Congregational Union will be held in the town of BIRMINGHAM, on MONDAY, OCTOBER 11, and four following days.  
ALEXANDER HANNAY, Secretary.  
Memorial Hall, Farringdon-street, June 2, 1880.

#### Hackney College.

CHURCHES requiring supplies during July and August are requested to apply to Mr. SIDNEY J. BAKER, 1, Chippendale-villas, Clapton-park, London, E.

#### South Hackney Congregational Church.

THE ORDINATION SERVICE of Rev. J. W. ROGERS, B.A., will be held in the above Church, on TUESDAY evening, JUNE 15th, at seven o'clock.  
Rev. FRANK SODEN will preside; Rev. R. W. DALE, M.A., D.D., will preach the opening sermon; Principal NEWTH, D.D., will offer the ordination prayer; Rev. J. G. ROGERS, B.A., will give the charge to the pastor.  
Rev. S. A. Aldridge, B.A., LL.B., Rev. John Atkinson, Rev. J. W. Atkinson, Rev. Robert Bulmer, Rev. W. Evans Hurndall, M.A., Rev. Joseph Lucas, and Rev. T. C. Udall, have promised to be present.

#### United Counties' Fund for the Widows of Congregational Ministers.

THE FIFTH REPORT, containing the alterations in the rules adopted at the Annual Meeting held on 12th May, may be had on application to Rev. W. P. Tiddy, Camberwell.

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OF THE

## Nonconformist & Independent,

Sixteen Pages, price Threepence,

WILL BE PUBLISHED ON

MONDAY AFTERNOON NEXT, JUNE 14th.

This issue will anticipate the FULL REPORT of the THREE SITTINGS of the TRIENNIAL CONFERENCE of the LIBERATION SOCIETY, and of the PUBLIC MEETING at the METROPOLITAN TABERNACLE, held THIS DAY and To-Morrow, which will appear in due course on Thursday next. We propose also to give a sketch of the History of the Movement from the First Conference.

\*.\* Advertisements for this Special Number must be sent in not later than to-morrow (FRIDAY).

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THE

## Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, JUNE 10, 1880.

### BRAINS v. MONEY.

It seems as though the Tories would never be weary of explaining their defeat. Mr. CHAPLIN, with that kind of horsey smartness which in some circles passes current for wit, had the impudence to describe the Government as the Ministry of Apologies. The phrase might better be applied to his own party, which is so unable to hide its mortification at its disastrous failure, that it deluges the Press with apologies for its want of organisation, or its lack of money, or any of the other wants, to which, rather than the one cardinal deficiency, the want of votes, it chooses to attribute its defeat. We have two more of these extraordinary explanations in the Reviews of the present month, Mr. KEBBEL continuing his dreary and pointless story in the *Nineteenth Century*, while Mr. ALFRED AUSTIN, for what reason it is hard to say, since he certainly contributes nothing to the controversy, except an infusion of new venom, is allowed to pour out his indignation in the *Fortnightly Review*. There is a singular lack of dignity in all this, but if the Tories, instead of settling down steadily to the hard work of Opposition, prefer to waste time and energy on profitless speculations as to what might have been, there is nothing more to be said. We quite understand Sir STAFFORD NORTHCOTE trying to put on a cheery aspect, and writing to his friends to express his pleasure that their prospects are brightening there. Considering how recently the two Liberal Members were able, notwithstanding the diversion caused by one of their own party, to beat their opponents by a majority of hundreds, it must require all MARK TAPLEY's proverbial cheerfulness to find any element of comfort in the situation. But the attempt to look at the whole affair thus lightly is far better

than the wearying reiteration of explanations, the hollowness of which is detected as soon as they come to be examined. Perhaps the most curious result is that which is obtained by putting together two of these remarkable attempts to break the force of the most extraordinary and decisive electoral victory which has been won for many a day. Mr. KEBBEL tells us "that it is no secret that for some reason or other the Conservative party was much less liberally supplied with funds for the campaign than their opponents. Nor is it a small matter that, for want of the necessary sums to assist men of limited means, the Conservative party lost the services of some excellent candidates, gentlemen of great ability, popular manners, and ready eloquence, and were obliged to content themselves with substitutes, who had little but their purses to recommend them." This is certainly an unfortunate thing for the "gentlemen of great ability, popular manners, and ready eloquence," for the party, and for the country, which, if it is to have Conservative rulers, had far better have men of brains than those who, on the confession of their own champion, have nothing but long purses to recommend them. We hope Tory candidates will duly appreciate the compliment thus paid to them, the worst feature of which is, that no one who is acquainted with the intellectual calibre of the Opposition will doubt the truth of one side of it. There is certainly such a lack in the House of these eminent gentlemen who are sighing outside in the obscurity of limited means, that it argues unpardonable folly in the managers of a party which has a much larger number of safe seats at command, that it should have deprived itself of services so greatly needed, and given the places, which would have been so much better occupied by these "gentlemen of great ability, popular manners, and ready eloquence," to members of the General FEILDEN or Mr. WATNEY stamp. What the Opposition wants even more than votes is men of this stamp, for a party which has to put a MARK STEWART or a BARTHELOTT in its front ranks must be suffering from a miserable paucity of able speakers—a kind of intellectual and political exœma—and if it has eligible recruits, whom its managers have put aside in favour of titled noodles or brainless plutocrats, they certainly deserve the reprobation of their friends. It is all the more remarkable that they should have ventured to act in this way, since the latest claim put forth by Tory champions is, that their views are sustained by the intelligence of the community. We were treated last Saturday, by the well-known Paris correspondent of the *Times*, to an extract from a forthcoming work by a gentleman whom he is pleased to describe as an eminent publicist, M. DUCHEVAL CLARIGNY, who, referring to the elections for the City, Westminster, and Liverpool, says, "So striking a fact, by showing on what side the most intelligent and enlightened portion of the English nation leaned, warrants the supposition that the definitive judgment of England will be conformable with that of Europe." This distinguished foreign writer has accepted the wildest statements of Tory scribes as veritable facts, and we have his echoes quoted to us as though they served to increase the force of the assertions they simply repeat. He sets before us in its baldness the pleasant theory that the Tories have the brains, and when we supplement this with the converse, that the Liberals have the money, the thing is complete.

Thus, then, the victory of Mr. GLADSTONE over Lord BEACONSFIELD is a triumph of money over brains. The idea is a novelty, and from its originality piquant and refreshing. Leaving the question of the comparative intelligence of the different constituencies to those who care seriously to contend that the political wisdom of the City Companies or the Stock Exchange is so distinctly in advance of that of all England beside as to entitle their verdict to special weight, we shall deal with the more tangible allegations as to the relative expenditure of the two parties. Here we have figures to guide us, and they conclusively dispose of this agreeable device for sweetening the bitterness of defeat. The official returns are far from telling everything, but they tell quite enough for our purpose. Both sides may have spent more than is acknowledged in them, but it is certain they did not spend less, and the amounts returned by the Tories prove that if the elections were lost it certainly was not because they were starved. Taking these figures, indeed, they appear to us to demonstrate that money does not command success. In twenty-six constituencies in which the *Pall Mall Gazette* has compared the returns the Liberals spent £56,693 0s. 11d., while their opponents ran their bill up to £78,271 5s. 4d. Yet the former returned thirty-four Members to eleven of their opponents. Each Liberal seat cost an average of £2,231 6s. 8d., while for each Tory one rather more than £7,115 was paid. If we take



individual cases, the conclusion is similar. The Tory candidates for Norwich spent £6,493, and lost the seats which only cost their successful Liberal rivals £1,554. Mr. GAMBLE paid £1,021 for the honour of a defeat at Rochdale, while Mr. POTTER only expended £647 and retained the seat. If that distinguished statesman, the late Chief Secretary for Ireland, was rejected by the electors of York, it was not because he had been mean and niggardly in his wooing; for his bill was no less than £6,111, while that of his two opponents was only £4,398. At Hackney Mr. BARTLETT expended £4,134 6s. 10d. to £1,588 6s. 8d., which was all that it cost the two Liberal members, with their majorities of 8,000 and 6,000 respectively. In Mid-Lothian, Mr. GLADSTONE, entering the lists as a stranger, with all the enormous territorial influence against him, was returned at a cost of £2,704, while Lord DALKEITH, with all the army of agents he must have had at command, expended no less than £4,078. We have no desire to contend that everywhere the Tories spent more than the Liberals, though the number of instances in which this was so is very remarkable. All that we have to prove is that the impudent plea set up by the Tory advocates is unfounded, and our proof is found in their own figures. They demonstrate, beyond possibility of mistake, that the defeat of Toryism is not to be explained by the poverty or the meanness of its supporters. Looking at these figures apart from their bearing on party controversy, they are anything but satisfactory. We know not where the ill-used Tory aspirants, who have every qualification for Parliament except money, are to be found; but these returns show how difficult it is for such men on either side to find admission to the House of Commons. The only satisfactory point in the whole is that the great popular constituencies can evidently be worked successfully at a much less cost than the smaller boroughs. The contest at Birmingham was specially keen, and the organisation necessarily widespread and costly; yet the entire cost of the three Liberal members was not only less than that of their opponents, but actually less than Mr. LOWTHER paid for his defeat at York. So at Maidstone the two Liberals spent more than £1,400 in polling about 1,700 votes and losing the seats; while at Hackney more than as many thousands were polled for less than £1,700. The time is certainly come when some action should be taken with a view of reducing the extravagant and demoralising expenditure which takes place at every election in the smaller constituencies. It is an injury to all parties and a scandal to the country. We are thankful for the proof that the elections are not won by it, and if Tories will lay this to heart and address themselves to effective measures of economy they will act much more sensibly than by indulging in childish lamentations and explanations of defeat so ridiculous that all who know the facts simply laugh at their absurdity.

#### THE OPIUM DEBATE.

AFTER the recent revelations on the position of Indian finance, it required no small courage on the part of Mr. PEASE to raise a discussion on the opium question. But times and seasons affect expediency rather than principle; and, provided the national duty were admitted, the member for South Durham showed no disposition to overlook the difficulties which might make its immediate performance impossible. The Government, however, did not admit the existence of any duty, except that of raising, by hook or by crook, the necessary Indian revenue. Yet at the same time there was in all the ministerial speeches, except that of Mr. FAWCETT, a deprecatory tone which may well have satisfied Mr. PEASE that the debate had not been raised in vain. Not a single speaker, with the exception we have mentioned, attempted to defend the opium trade as a satisfactory source of revenue; and even the POSTMASTER-GENERAL contented himself with the very doubtful analogy of our home taxes on the drink traffic. Mr. GLADSTONE, with that frank adherence to former utterances in which he never fails, even when candidly explaining the necessity for acting in an opposite sense in office, acknowledged that he had once "denounced in the strongest terms the opium trade," and assured the House that he is still "the last man to deny that it is a difficult and most painful question." Even the Marquis of HARTINGTON, though the studiously cold and prudential tone of his speech called forth a natural protest from Dr. CAMERON and Mr. A. SULLIVAN, plainly acknowledged that if he had had to consider the morality of the question alone, he would have found the opium revenue indefensible. He was scarcely justified in taunting the opponents of the trade with their "cheap morality," for they are mainly to be found amongst classes of men who have usually not been slow to make any sacrifices required by their principles. However, the upshot of his argument, and those of his sup-

porters, always excepting Mr. FAWCETT, was that the opium traffic, with the policy towards China entailed by it, is bad beyond all justification, except by the plea of necessity. It produces about £7,000,000. India has not sixpence to spare; and no mode can be imagined of supplying the deficit of the opium revenue except impossible contributions from English taxation. That is, in effect, the state of the case as put by the Ministry. And we have no hesitation in saying that it ought to cover with shame and humiliation every member of the imperial race which boasts of India as its proudest conquest.

To what does such a defence amount? It comes to this—that a population of at least 250,000,000, covering a vast territory of varied, but, on the whole, of enormous resources, is absolutely unable to pay its way under present management, unless it can force a still greater population of 400,000,000 to practise a destructive vice, which is eminently profitable to the vendors of a poisonous drug. The obvious inference is that there must be some grand error in the development and direction of the country's resources. India may not be the El Dorado that our forefathers thought it; but it is not such a God-forsaken land that solvency is impossible for it unless by preying on the vices of its neighbours. Whether the mistake has lain in following a warlike and aggressive policy, or in the failure to hit upon means of national wealth suitable to the genius of the people, or in too cumbrous a system of foreign officialism, or in all alike, it is indisputable that there must be errors of policy somewhere; otherwise the profits of vice could not be essential to its revenues. Now all that the opponents of the opium traffic demand at the present moment is an open acknowledgment of this plain and palpable truth. They are quite willing to give reasonable time for the investigation of the question, and for the adaptation of the financial system to a sounder policy. But what they do protest against is the calm assumption that when the necessity for the seven millions of revenue is proved, and also the impossibility of getting it under present circumstances from any other source, the question is at an end. It is for responsible ministers to find a solution of the difficulty; and they have no right to expect silence concerning a manifest wrong because the mistaken policy of the past has made the solution hard to find. Meantime the least that can be done is to come to some honourable and straightforward decision concerning those articles of the Chefoo Convention, the ratification of which has been delayed for years only because it is feared they would give the Chinese authorities too great a control of the traffic we have forced upon them.

Many of the arguments urged in defence, or, rather, in extenuation, of the present system, were really beside the issue. Such, for instance, is the allegation that the Chinese Government was insincere in its deprecation of the trade, and only wishes to increase its own revenue from the home growth of an inferior drug. Many of the highest authorities on Chinese questions have declared that this is not the case. But whether it is so or not, surely it has no bearing on the question of morality. If Chinese mandarins are eager to make a profit by selling death and demoralisation to their people, that is no reason whatever why Christian England should jealously monopolise such a business. It is said, also, that if we did not supply the drug, Persia would step into our place, and absorb our gains. But it is forgotten that ironclads and big guns are instruments essential to the trade, and that Persia would, therefore, have a difficulty in forcing it on an unwilling people. Besides, even if Persia should turn smuggler on a great scale, such a contingency does not in the least convince us that we are right in committing sin openly and with violence, because otherwise the Persians would commit it secretly and with fraud. Even Mr. GLADSTONE said that the substitution of open trade for smuggling was a considerable gain, and we shall not deny that, from the point of view of expediency, there is something to be said for this assertion. But if Mr. GLADSTONE was formerly right in "denouncing" the opium traffic in "the strongest terms" as wrong and not merely inexpedient, the assertion loses a great deal of its point. Our business is to do right, and to leave the Chinese to manage their coastguard service as best they may. But we confess that Mr. FAWCETT's position on this subject appears to us most astonishing. No man in the political arena is usually more distinguished by the high tone of the principles he professes, or by courage in asserting them. And, therefore, we cannot understand how he can insist that the one and only matter for consideration is the Indian revenue. We do not believe he would have justified the Afghan war if it had brought us gold mines instead of a deficit of four millions. And we cannot conceive how he can approve of maintaining by violence a trade that

destroys thousands of Chinese on the mere ground of profit to India. The analogy he drew between our own revenues from drink and the opium profits is entirely illegitimate; for, to say nothing of the more deadly effects of opium and the utter impossibility of its healthy habitual use, our home tax lessens the consumption, whereas in India every effort is made to increase the trade. At home we impose a fine on the exercise by our own people of a freedom which is dangerous, but which we do not choose to suppress. In India we exert the whole power of the Empire to force upon a foreign nation a drug which its rulers declare to be a curse to their people. The cases are not exactly parallel, and Mr. FAWCETT must have been hard pushed for an argument when he used this.

#### INTERNATIONAL DISARMAMENT.

MR. RICHARD, M.P., has been more fortunate in the new Parliament than he was in the old. The ballot for precedence has given him the opportunity of bringing forward his motion in favour of international disarmament on Tuesday next, June 15th, which, it is expected, will receive support from both sides of the House; the question being entirely removed from the sphere of party politics. This is not the first time that the subject—at least, a kindred subject—has been discussed in the House of Commons. Seven years ago Mr. Richard moved a resolution in favour of international arbitration, which not only provoked a good debate, but was carried by a hundred to ninety votes over the heads of the Government of the day. Mr. Gladstone, then, as now, Prime Minister, supported the general principle of the motion, while deprecating immediate action as inopportune. It will be interesting to observe how the Premier will act in relation to the proposal of the hon. member for Merthyr on Tuesday next. There cannot be any doubt that he heartily approves of its object, nor that Mr. Bright, unless restrained by official consideration, will plead in its favour. Mr. Richard will have an overwhelming case. The Continent groans under the burden of armaments sustained in the supposed interests of Imperial dynasties, and in order to keep up the jealousies of European Courts rather than of peoples. The disastrous evil needs to be again and again exposed—for it can only be abated by the force of public opinion, and the disinterested voice of the British Parliament cannot on such a subject be heard in vain. Great efforts have, we believe, been made to give Mr. Richard external support in his arduous and meritorious task, and we hope there is yet time to strengthen his hands by petitions and appeals from constituents to their Members. If the House of Commons should—as we hope it may—give a decisive vote in favour of the motion, it is not likely to embarrass the Government, but it would certainly have a moral effect on the Continent, which might do something to abate the disastrous results of that rampant militarism that squanders the resources, paralyses the industries, fomenta the jealousies, and restricts the liberties of European nations.

In the House of Commons on Monday, Lord HARTINGTON made—or rather read—a very grave and important statement relative to the Afghan policy of the Government. Lord RIPON, he said, had been instructed to bring the military operations in that country to a close as soon as possible, and to order the withdrawal of our troops as soon as there is the prospect of a settled Government. As for the Treaty of Gandamak, it was regarded as non-existent, while the celebrated "scientific frontier" never has existed—not having been defined with a view to its being annexed to the Treaty. But, said the SECRETARY for INDIA, the Indian Government will have great difficulty in carrying out the desired policy. They do not as yet know whether it is possible, however much they may desire, to withdraw from the engagements entered into by Lord LYTON for the erection of Candahar into an independent State under our protection a short time before the resignation of the late Government. It is obvious that if this scheme cannot be abandoned, there may be serious obstacles in the way of any permanent arrangement at Cabul, where the Sirdars are, as yet, unable to agree upon an acceptable Ameer, and where the independence of Candahar is entirely repudiated. As for ABDUR RAHMAN, he still remains on the further side of the Hindoo Koosh, from whence he sends such satisfactory assurances as may be expected from a Pretender. But it is not clear that the Afghan chiefs would prefer him to some member of the late AMEER's family. In fact, many of them would like to see YAKOOB KHAN restored. This wretched Afghan policy has already cost our Indian Empire nearly twenty millions, and it is evident from Lord HARTINGTON's cautious statement that the Government, at present, see no way out of the imbroglio.

The African difficulty—that is, the retention of Sir



BARTLE FRERE as Governor of the Cape—has disappeared in a somewhat odd fashion. The eighty or ninety members of the House of Commons who memorialised the PRIME MINISTER were the other day informed that Mr. GLADSTONE did not deprecate a discussion of the subject, though he was averse to the proposal of a direct motion. It was, therefore, decided to arraign the late HIGH COMMISSIONER when the vote for his salary should come up. But it is now announced that no payments will be made to Sir BARTLE out of the British Exchequer after the close of the present month, thus preventing the opportunity of raising the question in the House of Commons, and also averting a coalition of partisan Conservatives with advanced Liberals, with the view, so far as the former are concerned, of jeopardising the Government. It seems to be expected that Sir BARTLE FRERE will before long relieve the Government from all embarrassment by resigning his position.

Our Ambassador Extraordinary at Constantinople, after being intentionally kept waiting at the palace gates, has had an audience of the SULTAN. What he said on the occasion was harmless enough—mere diplomatic generalities. Since then Mr. GOSCHEN has waited upon the GRAND VIZIER, and has probably given that stubborn opponent of reform an inkling of the demands he intends to make. The new French Ambassador has had to go through similar treatment. Apparently SAID Pasha's defiant attitude has not availed him much, there being persistent rumours of an approaching change of Ministry in a sense favourable to the objects of the French and English Ministers. It will not be long before we hear something definite of Mr. GOSCHEN's specific proposals, but Turkish officials proclaim, with frantic iteration, that, whatever schemes of reform the SULTAN may endorse, he will not allow the finances of the Empire to pass under European control. In answer to the collective despatch of the Great Powers, the Porte has drawn up a Note, which, while promising to settle amicably the Greek and Montenegrin difficulties, pleads that the clauses of the Treaty of Berlin adverse to Turkey should not be pressed so long as those clauses which are beneficial to it are unfulfilled, namely, the demolition of the Danubian fortresses, the occupation of the Balkian frontier by the Turks, political, social, and religious equality between Moslems and Christians in Bulgaria and East Roumelia, the conversion of Batoum into a purely commercial harbour, and the suppression of the Bulgarian gun-boats on the Danube. In short, the Circular contends that the Treaty, which was meant for the preservation of Turkey, should not be used as a weapon to compass her destruction. Meanwhile it is stated that everything is being done by the Turkish Ministers to unite the fanatical elements of the Moslem party; while, on the other hand, all the foreigners, native Christians, and unofficial Turks are delighted with the hope that Mr. GOSCHEN's arrival means union with the other Powers to get rid of the present insecurity and misgovernment.

On one point the Porte will not much longer be able to procrastinate. The Powers are really in earnest for the settlement of the Greek frontier question, thanks to the altered policy of the British Government. The Conference at Berlin on this subject is to be held at Berlin on the 16th inst., and the invitations have been formally issued. Most of the Powers, including England, will be represented by the resident Ambassadors, and Lord ODO RUSSELL will be assisted by Sir LINTON SIMMONS. The object of the Conference is to trace more definitely the proposed boundary, which will afterwards be definitely fixed by a Commission; but the Powers will not take action unless the Porte gives adequate protection to the officials they appoint. It is understood that the King of the GREEKS, who is sojourning for awhile in London, is sanguine as to the ultimate result, notwithstanding the menaces of the Albanians, whom the Turks use as a cat's-paw.

Death has at last put an end to the prolonged sufferings of the EMPRESS of RUSSIA, whose removal has left the CZAR more lonely than before. The sad event has evoked a very general sympathetic feeling among his subjects, which must have somewhat consoled a potentate in the midst of his sorrow. The deceased EMPRESS was better known for her comprehensive benevolence than for more showy qualities, and was not exempted from heavy trials, domestic and otherwise, which will now be forgotten amid the gorgeous pomp of a public funeral. A Princess of the House of Hesse Darmstadt, she was the aunt of the husband of the late Princess ALICE, and the mother-in-law of the Duke of EDINBURGH, who attends her obsequies. Possibly the mournful event will hasten that act of abdication on which it is said the CZAR is intent.

The strenuous efforts made to secure the nomination of General GRANT as the Republican candidate for the Presidency of the United States have ended in a conspicuous failure. For a week past, Chicago, the scene of

the Convention, has been the scene of great, often of uncontrollable, excitement. Successive ballots on the part of the delegates yielded substantially the same result. The General on each occasion for several occasions stood first, at least fifty ahead of the next competitor, Mr. BLAINE, and a long way in advance of Mr. SHERMAN and Mr. EDMUNDS. But while his friends stood firmly by him, the strong objection to a "third term" President influenced his opponents, and in that respect they only reflected the general opinion outside. On Tuesday, on the thirty-sixth ballot, matters took an entirely new turn. All the opponents of General GRANT suddenly combined in favour of General GARFIELD, giving him 399—twenty more than the required majority, upon which Mr. CONKLING, the leader of the GRANT delegates, proposed that the nomination should be unanimous. Mr. GARFIELD was by acclamation chosen by the united Convention as the Republican candidate for the Presidency. Public opinion ratifies the choice. This politician, says the *Pall Mall Gazette*, "has long been a leader of his party in the great State of Ohio—Mr. HAYES's State also; has long represented the nineteenth Congressional district of that State in the House of Representatives at Washington; has been Chairman of Ways and Means, and Speaker of the House; and has lately been elected to the Senate of the United States for six years, in place of Mr. THURMAN, an outgoing Democrat. He is known as a man of singular force of character and unimpeached honesty; an excellent speaker and excellent man of business, experienced and accomplished in public affairs. He will never be a "dummy" President. It will not be his least recommendation to Englishmen that he has been the consistent advocate of that sound and honest financial policy known in the United States as a hard-money policy. Altogether, the political outlook in the United States has not been so favourable since the day when General GRANT set out upon that electioneering tour around the world which has found its fitting catastrophe at Chicago."

The judges appointed for the purpose are dealing with the long list of election petitions. They have unseated the Liberal Member for Evesham, and have declared Sir H. TYLER for Harwich, Baron de FERRIERES for Cheltenham, and Mr. GREER for Carrickfergus, duly elected. The petitions in the case of Colchester, Hereford, and Dumbartonshire have by consent been withdrawn. As we write the long inquiry relative to Gravesend has not yet terminated.

#### SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

THE introduction of the Employers' Liability Bill has, as might have been expected, disclosed curious subdivisions of opinion in the House. Ostensibly the opposition was led by Mr. Knowles, who prefers a scheme of general insurance in which both masters and men should participate. This is the authorised view of the masters, and has found support not only on the Conservative, but on the Liberal benches. Mr. Knowles himself is not a great orator; but, in view of the enormous interests involved, he, on the second reading of this Bill, rose to a height of imagination from which he was rudely drawn by the laughter of the House. Mr. Knowles is a gentleman largely engaged in trade. He is not only a colliery proprietor. He is a cotton-spinner and bleacher, and is looked upon with respect on the Conservative side as a man of considerable possessions. On Thursday he solemnly and plaintively declared to the House that he considered his property to be of exactly half the value it had been a week ago. When the first outburst of laughter had subsided, amateur joint-stock companies were formed in various parts of the House, and for the remainder of the sitting Mr. Knowles was besieged by representatives of financial groups proposing forthwith to take his property on his own terms.

This was the joke of Thursday evening. The proceedings of Friday threatened to close amid more tragic circumstances. Mr. Pease had placed on the paper a motion condemning the opium traffic, and the subject was, as usual, discussed in a thin House. The late Government, wise in their generation, would have put up the Under-Secretary for India to make a few general observations bemoaning the intrinsic iniquity of the traffic, and promising that, whenever India could dispense with this particular source of revenue, from that day—nay, from that hour—the opium traffic should be abolished. After the reply, the matter would have dropped, and the House would have gone into Committee of Supply.

Lord Hartington, unfortunately for himself, in this instance, is not capable of generalities, and faces the difficulties of the moment without any strategic evolutions such as might have been accomplished by his predecessor. Instead of making the stereotyped reply which has been heard in successive Parliaments further

back than the memory of man goes, Lord Hartington honestly and manfully grappled with the topic. He doubtless felt, as deeply as any man in the House, the essential immorality of the tax—though there is a good deal of force in Mr. Fawcett's remark that since we raise considerably more millions by the taxation of drink in England, it is not for us too loudly to protest our sorrow that India should raise some millions by another form of intemperance. Still, Lord Hartington had facts to face, facts made all the more imperative by the present demoralised condition of Indian finances. In the notorious circumstances of the case, it was too absurd to regard as practical and immediate the demand for the abolition of the opium traffic. With a little more imagination, Lord Hartington would have felt this; but he is a sturdy man of facts, and grappled with them as they presented themselves, shirking no aspect of them. He took Mr. Pease's proposal seriously, and answered seriously that it was absurd to talk of abolishing the opium traffic before a substitute was found for the source of revenue.

Then burst forth the pent up waters of what the plain-spoken Marquis called a flood of "cheap morality." In view of the pleaded Conservative, the Indian Secretary—the man who almost beyond all others stands highest in the estimation of the House by reason of force and high caste of his character—was baited from below the gangway and abused in terms rarely heard in the House on account of his "low standard of morality." Mr. Fawcett may, perhaps, be presumed to stand on as high a platform of political morality as Mr. Pease, Mr. Sullivan, or even Dr. Cameron. It was, therefore, peculiarly opportune that he should have been present, and, as he did, should forthwith rise and vigorously defend the position of Lord Hartington, and protest against the attack made upon him.

The activity of hon. members on the Ministerial benches, of which the above is an isolated instance, might safely be left to work out the discredit of the Government and the speedy fall of the Liberal party from the pinnacle of power on which it was but yesterday placed by the constituencies. Mr. Gorst, however, is not inclined to leave anything to chance, and last night he, in accordance with notice, brought on the question of flogging, in the hope that peradventure something might turn up to the detriment of the Government. He had bestowed commendable pains upon his task. He must have spent some hours in going through the debate on the subject in the last Parliament, and had culled from the speeches of members of the Administration and their supporters emphatic declarations against the maintenance of flogging. These he recited in a very thin and altogether unresponsive House. Everyone but Mr. Gorst knew that all this labour was lost, and that, if he were proving anything, it was the consistency of the men he attacked. A very early opportunity was taken in the new Parliament to recur to this subject and test the views of the Ministry. The test was perfectly satisfactory. Mr. Childers stated, in the most emphatic manner, that one of his first duties when he assumed office was to put in train proceedings for the ultimate abolition of the punishment. It could not be done in what remained of the Session, but he promised that it should be dealt with first thing next year, a pledge subsequently adopted by Mr. Shaw-Lefevre on behalf of the Admiralty.

This must have been gall and wormwood to philanthropic Mr. Gorst. He had—his experience chiefly lying among Conservatives—felt certain that Mr. Childers and his colleagues, on finding themselves in office, would decently bury their promise given whilst in Opposition, and would indefinitely delay the abolition of flogging. In this expectation he had prepared the materials for his speech, and the fact that the ground was entirely cut away from under his feet by the full and frank statements of the Minister of War did not alter his determination to deliver it. It took up some time that might have been devoted to public business, and this was its chief result. Of course a plea for the abolition of flogging is not one that Conservatives as a party could very well cheer. Still, had Mr. Gorst's points told applause would not have been lacking. As it was, the speech fell flat, and Mr. Gorst learned a lesson that may prove grateful to the House should he permanently bear it in mind.

The Irish members have been unusually quiet hitherto. There has been something suspicious, not to say supernatural, in their quietude. At the outset it was due to the absence of Mr. Parnell and Mr. Biggar, an opportunity seized by Mr. O'Donnell to figure largely below the gangway. Since Mr. Biggar's return he has swiftly and completely subsided, and the Member for Cork has naturally assumed the position of leader. As such he has proceeded with a gentle quietness of manner. Mr. Biggar permits to kick over the traces, the uproar thereby created affording him an opportunity for posing as a moderate personage of judicial mind. But for himself he is, for the present, almost affectingly docile, and whilst he refuses all concession of time or opportunity to the Government, he protests his sorrow



so meekly as almost to bring tears into the eyes of Mr. Finigan.

Everybody knows what this means. It is the dramatic prelude of the storm that will break forth when Mr. O'Connor Power's Land Bill is brought on, and is opposed in whatever considerate terms by the Government. In the meantime, just by way of foretaste, Mr. Biggar has been executing a little war dance around the temporarily-paralysed Chairman of Committees. Dr. Lyon Playfair had last night pointed out that the question raised by Mr. Finigan with respect to the vote for Prince Leiningen's salary as rear-admiral had been raised in the wrong place. Mr. Biggar sternly lectured the chairman on his haste in declaring the vote passed, and suggested that he should offer an apology to Mr. Finigan. Eventually it turned out that the chairman was right, and Mr. Finigan wrong, a fact which, reduced to Biggarese, reads thus: "I thought, Mr. Playfair, you were in the wrong, but it now turns out that you were justified in pointing out the error which my hon. friend had fallen into, and of course, seeing that I was in the wrong, I had no right to ask for an apology." This is as far as Mr. Biggar can go. Seeing he was in the wrong he will not ask for an apology from the man whom he has in error denounced!

To-night the usual relapse, which alone makes Parliamentary life bearable through a whole Session, took place. The stormy sea of yesterday had subsided, and only a few score members remained to take part in the miscellaneous debate. The principal features of public interest arose during question time. It was then made known that the Government had decided to withdraw the vote for Sir Bartle Frere's salary from the estimates. This is to be done on the ostensible ground that the salary for the work has already been paid to Sir George Colley, who some time ago superseded the High Commissioner in his executive functions. Perhaps it might have been expected that this was a discovery that should have been made before, and that in no circumstances should the House be called upon to pay a salary twice over. However the Ministerialists are glad enough to get the matter out of hand, whilst the Opposition are correspondingly depressed.

Another matter covering even larger interest was contained in the brief notice given by Mr. Gladstone that he will on Thursday make a financial statement. I understand that this will have reference to the fiscal arrangements necessary under the new commercial treaties now being negotiated with France and Spain. But there is something more behind, which the taxpayer will probably find it soon enough to learn when it is told on Thursday.

#### SCOTCH DISESTABLISHMENT.

##### PRINCIPAL RAINY'S SPEECH.

In our last number we stated, in brief, the results of the important debate that took place in the Free Church Assembly, Edinburgh, and now gladly avail ourselves of the opportunity of reporting the weighty speech of Principal Rainy, who introduced the subject, which the *Daily Review* described as telling, happy, and as genial as any of his finest oratorical efforts, and as marking a distinct advance in his views on the subject.

Principal RAINY, in presenting the report of the committee on the relations of Church and State in Scotland, began by defining the position taken up by former assemblies on this subject, and describing the insidious and unscrupulous operations that had been had recourse to on the other side with a view to strengthen the Established Church. They did not, he said, choose to have the Government of this country employing itself in studying their principles with a view to produce plausible imitations of them for the purpose of benefitting others. (Applause.) They meant to get rid of all that, because, as a Church, they wanted to have as little to do with politics as possible. The pressure brought to bear upon them was very great. I do not (he said) refer to the acts of men who wish to be tyrannical, who think of being tyrannical, or who think they are exerting perhaps more than what they consider legitimate influence in connection with this matter. But in connection with the occupation of the land of this country there is a temptation, however, operating to apply pressure to the mind of those who live on the land through their temporal interests. (Applause.) And it is indescribable the way in which, in many places, a system is built up in virtue of which pressure is applied steadily and constantly, of a kind which it concerns the welfare of the country and the honour of its citizens to bring to an end. I confess that sometimes when I have been in some districts of this country my blood has been fairly made to boil—(applause)—going about among the people, and finding a sort of cautiousness, a sort of circumspection, a sort of thinking all round, possibly the consequence of what this person would think of it, and that person, and all the hierarchy. This kind of caution obtains when a man should speak out his mind and give moral effect to it. (Applause.) While I say this exists not merely on Church matters, I will do what I can to annihilate the motives that brings this power to bear specifically on Christian consciences. (Applause.) Now some measure of competition between Churches, as long as Churches are unhappily kept apart, is natural, and is, perhaps, not unhealthy, but among Churches that are disestablished, and on the same level, it goes on with very little of what could be excepted against, and is a large measure of friendly contentment and satisfaction in one another's success. (Applause.) But in regard to this particular relation of things, I ask whether it is a good state of things when you cannot get through the business of home missions, for instance, home mission reports with reference to the going forth to seek and save those who are ready to perish, and bringing into Christian ordinances those who are in danger of forsaking them, without allusion to the question of swallow-

ing the Dissenter, and all that style of thing, with which we are familiar. (Applause.) I say that it brings into this work an eagerness of political conflict, legitimate eagerness in its own place, but not legitimate, and not desirable on this field. (Applause.) Neither will I dwell on the hopelessness, as long as this state of things continues, of any arrangement of reunion of Presbyterians in Scotland into one great national Church. I only wish further in this general line, to say this, that it is a strong conviction in many of our minds, that, with reference to the Established Church itself, those elements and features in it as a Church which we most value, which we are most disposed to regard with honour and satisfaction, would not only suffer no loss, but would receive a decided stimulus and authority as the result of the termination of the connection between Church and State as it now exists, and, if there are in that Church any elements or features which we regard with less confidence, these would be discouraged by the same process. (Applause.) I have already said I do not wish to involve my Church or myself as a Free Churchman in politics more than I can help, but of course this is a question which, by the very nature of it, has relations of that kind. Now, in this matter, I feel we are greatly under obligations to our friends on the other side of the way. (Applause and laughter.) We might have been puzzling ourselves as to how we could contrive to give colour to the situation which it was right and desirable should be imparted to it in the way of bringing out facts, but our friends over the way, or some of them, contrived to do our work for us by raising the question in such a way that if we had planned the whole situation we could not have desired a better thing. (Applause and laughter.) And if there are any among those who have the management of things in that department, I hope they are satisfied with the result of their own work—(applause)—and will not take any desperate course in consequence. What has come to light is very important as regards the hold this question has on the public mind, and I would say more than that, not merely the hold it has on the public mind, but what I would describe as the set of the public mind on the question, which I would describe by saying that there is the growing conviction in it that this question must soon be got out of the way. And there is only one solution possible by which it can be got out of the way. (Loud applause.) I wish also to draw attention to the fact referred to in the report, that by a gradual process there have been passing out of sight those projects for some other solution of the question with which we were familiar some time ago. It was quite natural that those who wished to maintain an Establishment pretty much as it stands, and who yet have a feeling as to the maintaining it as a political institution, should have brought forward proposals, or alternatives, which, they thought, might have the effect of doing so, perhaps at the cost of the Free Church and other Churches. The nature of those proposals, the sum and effect of them, just came to this—that it was an effort one way or another to sponge out the Disruption. (Applause.) The proposal was that that went, with all it involves, and all its political should end in a silent disappearance. (Applause.) In this way the great drama of the Disruption was to be wound up, under God's providence, with a farce. (Loud laughter.) Now, as to this matter, I regard this whole attempt as nothing but a conspiracy, an attempt to bereave that great event, under God's providence, of its natural results and fruit; but such conspiracies fail, and this one has failed, and now we are face to face with the existing position which stands before us unrelieved. There is really no other solution proposed. Is it a just, is it a right position of things, first of all, from the point of view of the Free Church; secondly, from the point of view of any rational statesman, that one of the denominations in Scotland should be exalted to the position of an Established Church? (Applause.) Now in that position I should like to make one remark with reference to the motion of my friend, Sir Henry Moncrieff, that we do not see our way, in present circumstances, to petition Parliament on the subject, or to take any action regarding Disestablishment. This may or may not be a good motion to be beaten upon, but I ask you if it is a possible motion for this Church to accept, and to utter as its deliverance upon this occasion? Ought we to hold on by Establishment and strengthen it in every possible way? While the United Presbyterian Church has its utterances on the situation, are we to be in the position of declaring and testifying to mankind that in this situation we have nothing to say, that, in present circumstances, we see our way to say precisely nothing? (Loud applause.) That is not what the report proposes. It proposes that, following up the previous deliverances of previous General Assemblies, we ought to resolve still more emphatically than heretofore to challenge attention to the subject, and to take steps towards the settlement of this question. Now, in saying this, I am saying nothing about the present Parliament. I am not forecasting the precise time, more or less near, or more or less remote, when this question must be brought to a crisis and settlement. I have indeed thought, that to do our question justice, we must bring it before Parliament as well as before the country; but I am not disposed to put this question prematurely into the hands of members of Parliament because it is one on which we may lead them, and on which they are not to lead us. They have many motives for being slow, which we must not allow to hamper the progress of the question; but what I do say is this, that when it is plain that there are new revelations of the conditions of the question, the place it has in the public mind, the opportunities for urging it on, and of moving it towards a disposal, when men's minds are moving on the subject, it is our duty to take care to ripen the question, and prepare the future of it, and if we do not do so we do injustice to the cause. The opportunity may for the present pass away, and a period of paralysis or of confusion may occur in which those who thought themselves wise in postponing and delaying will find that they themselves are the chief sufferers thereby. (Applause.) There are many things about this question not welcome or agreeable. To be prominent in this question is just one of the last things that I planned for myself, or ever I would have desired. But I am in it by the clear force of conscience and of duty to the principles of my own Church and to the general welfare of this dear Scotland. (Loud applause.) We propose that there should be a simple and clear statement to the people and to Parliament of what we want. What we want is a termination of the present connection between Church and State in Scotland, not mixing it up with confusing questions, confusing ideas, about other things which are merely brought in to perplex and bewilder men—about the Protestant succession, which nobody wants to interfere with, but to maintain, and about the friendly relation of the State to religion, which I hope will be much

more really friendly after Disestablishment than it was before—(applause)—but the plain story of what we want is the termination of the existing connection of Church and State, accompanied, as it should be accompanied, with some general indication about the funds that may be set free. I don't think it would be reasonable or right for anybody to come forward just now with a cut-and-dried or definite plan, and it is very possible that when things come to a reckoning it may turn out that the general idea of public objects common to the whole community may require to have a special application in some parishes, or in some districts that are specially situated. A statesman coming to deal with that subject may be able to make many wise and beneficent adjustments, which it is none of our business to discuss just now. We are providentially supplied with this matter of education—a matter of recent but pressing interest, in connection with which we know that the minds of our people are open. The funds set free might be employed to improve and complete our system of national education. Now, with reference to the general condition of this question, in regard to which my motion says, "that the time has come at which the justice and necessity of those steps ought to be resolutely pressed upon the Scottish community, and ought to be firmly maintained and asserted by the office-bearers and members of this Church," I have quite present to my mind, and I acknowledge that many steps that may be taken in this matter are steps that will be better taken outside the organisation of the Church, and the direct action of the Church courts as such, and congregations as such had better be taken outside by other organisations than through the Church organisations. I should desire to have the Church kept free of these things for higher things and objects as much as possible, but I don't believe in pretending in the kind of gingerly way not to have at heart great public objects which we really have at heart, and which we think it concerns the interests of the country to have promoted. I think if we believe in the views we have professed we will have to encourage the formation of definite convictions, and the expression of them as a suitable opportunity occurs. We have to encourage that among our people on all occasions, and here, of course, it is ministers and elders that primarily may be expected intelligently to apprehend, and so far intelligently and vigilantly to promote, objects we desire. I don't desire that this should be always; I don't desire that this should be often; I should rather desire that this should be a very exceptional thing, if at all; I don't desire that it should be prominent political appearances on the part of ministers—(hear, hear)—or by their taking part in stormy and excited meetings, where they have not a plain and manifest call to go on. Sometimes there are reasons higher and of a more controlling kind for such things being done, but still I have no desire to see our ministers generally embarking in that sort of thing. But there are various ways which considerate men know how to take when they have once charged their minds and hearts with the care of a subject, and feel they have obligations connected with it. What I desire, and what the committee desire, is that elders and ministers should lay that to heart. Allow me to say a word or two as to the spirit in which this should be done, and especially here I would say a word as to the spirit in which it should be done with reference to the members and office-bearers of the Church, the connection of which with the State should be terminated, as we think. I think it ought to be done, not in a spirit of anger, or of contempt, or hatred, or in any spirit that would lead us to assault another Church in contemptuous terms, or to show a delight in pointing out what we consider, perhaps, to be its faults and its failings; that it should rather be as urging the plain principles on which we constantly rely; and that if at any time it is right we should refer to matters of fact in connection with the Established Church, which, we think, come fairly under it as part of the argument, that still that course should be done with considerate regard to what is due to them, and what is due to ourselves. There need be no hesitancy in the firmness, and decision, and observance of our attitude on this account. It has been consistent with my purpose always to speak on this occasion precisely as I might speak to a meeting of Established Churchmen, explaining my views to them, or might speak in private to an individual member of the Established Church. (Applause.) A great part of what we have to do is to make reason and justice tell on the minds of Established Churchmen themselves. (Hear, hear.) Therefore very many of them, then—not all, but very many of them—are very unwilling to listen on this subject. It is most natural it should be. But in this country no man, and no class of men, can shut their ears against reason and justice constantly pressed upon them in the intercourse of common and public life. (Applause.) Questions gain ground in that way, and it is in that way this question will gain ground, if we do not give them too good an excuse for shutting their ears against us by taking a tone on this question, or any question, we ought not to take. I don't think we are in danger of taking such a tone, but I desire expressly to repudiate it. In this view we are called upon to maintain in this spirit and attitude, not only a perfectly resolute attitude, but a progressive and advancing one; that we should make it understood that this question is moving on, and that we are resolved that steadily and progressively it shall move on. (Hear, hear.) But before I end I want to say that the existing state of things is an obstacle, a helpless obstacle, to the prospects of a national Church in Scotland that, not merely in character and principles, but in extent and operations, shall be worthy of the name. Now, we constantly hear from the other side that we deceive ourselves in this matter; that we need not count upon any such reconstituted Presbyterianism arising in this way; that, on the contrary, they, in whatever position, must be expected to feel and manifest only an enhanced antagonism to us. It is, of course, perfectly natural that, in the position in which things now are, that should be felt and that should be said, and I have already recognised what is the natural view of those who are attached to their own Church, members of the Establishment, and who think that an injury is designed, or is likely to result from that operation. When any men, or set of men, say to me, "If you do so and so, we shall pay you off by keeping our ears shut thereafter to reason and justice and common sense," I always feel inclined to reply, "My dear friend, I know you a great deal better than you know yourself." (Laughter.) The truth is, you will prove in time a great deal more accessible to reason and Christian principles than it is at present possible to anticipate; and, on plain grounds, because, if we were really inflicting an injury or a wrong on our friends of the Established Church, or on the cause that is dear to them, to those who are Christian men, then, no doubt, the



THE two well-known English journals representing Non-conformity—the *Independent* and the *Nonconformist*—are now amalgamated. The result, as might be expected, is an eminently able and strong paper—yes, so strong, that the publishers tell their readers at the very outset, that if they do not pay their subscriptions in advance, they will not get their papers. The *Wesleyan* has not a few readers to whom this ought to be at least a reminder.—*New Zealand Wesleyan*.



## MILL HILL SCHOOL.

## NEW FOUNDATION DAY.

THE anniversary of the New Foundation of Mill Hill School was celebrated yesterday. Unfortunately the weather was rather unpropitious, a thick rain falling during the whole of the afternoon. This prevented the carrying out of a not unimportant and enjoyable part of the programme, which announced that various games, such as cricket, bowls, croquet, lawn-tennis, &c., would be engaged in all day on the lawn and in the play-field. There was, however, enough indoors to interest the several parents and friends, some of whom had come a considerable distance to take part in the celebration. The prizes were on view all day till four o'clock, and consisted of several massive and handsomely bound volumes embracing all kinds of subjects. Great interest was manifested in the excellent specimens exhibited of drawings, etchings on wood, collections of plants and insects, &c. At half-past two there was a luncheon in the dining-hall. There was a large assembly of ladies and gentlemen, and the chair was taken by Dr. Weymouth, the head-master. After luncheon,

The CHAIRMAN proposed the health of the Queen, the Prince and Princess of Wales, and the rest of the Royal Family, which toast was loyally responded to.

Mr. WOODALL, M.P., then proposed "Prosperity to Mill Hill School," coupled with the name of the head-master, Dr. Weymouth. In the presence of so influential a company he said it might, perhaps, be unnecessary to say anything in commendation of the toast; but this being his first visit to a school whose reputation was so wide-spread, he felt it was an occasion on which he might be excused for saying a few words. He thought that Protestant Dissenters had never been open to the charge of underrating the importance of higher education. It certainly had not been their fault that they had not availed themselves of the advantages that had been offered by our ancient Universities. It was a matter of great congratulation to them that, owing to the progress of Liberal ideas in our own days, the old disabilities and obstructions which kept Dissenters outside the walls of those Universities had, happily, to a considerable degree, been broken down. (Applause.) He was aware that among those he was addressing a considerable number might be regarded as Nonconformists; but it was with peculiar satisfaction they realised that the school, although drawing largely from Nonconformist families, was by no means a sectarian or denominational school. (Hear, hear.) It was its pride to be essentially a school based upon the most unsectarian and catholic foundation, and it was a matter of great satisfaction to realise that which he should like to see more fully accomplished in other places—boys brought there from families of Churchmen and various classes of Dissent, intermingling and interchanging their ideas. (Hear, hear.) They drank to the health of the institution, feeling that prosperity had attended it in a very remarkable degree during the later years. He believed he was right in saying that during the management of Dr. Weymouth the school had risen steadily, from a very low state indeed, until it could compare favourably with other schools. (Applause.) It was a matter of great satisfaction to all the friends of the school that it had been enabled to submit its work to the increasingly stringent tests of the Universities, where the scholars had carried honours with great distinction. He was quite sure that Dr. Weymouth and the excellent staff of masters who worked with him would be very sorry if it were supposed for a moment that they had attained their full amount of success. He asked them, in drinking the toast, to wish that in numbers, in dignity of work, in the distinctions to be obtained by the competitions, and by the examinations at the Universities, the school at Mill Hill would continue from year to year to increase in importance, in usefulness, and in honours. (Applause.)

Dr. WEYMOUTH, in responding, thanked the proposer of the toast very cordially for having recognised the fact that a considerable amount of prosperity really had been granted to the school. It was now rather less than eleven years, during which the school had risen from zero to the present number of 173 boys. It had succeeded during that time in attaining a very creditable position with the Universities. (Hear, hear.) The prosperity of the school consisted largely in its numbers, in the influence of its friends, and in the success which the boys might meet with in the cricket-field and in the football-field. (Applause.) They had done fairly well in all these departments. His own abiding belief was that the prosperity of a school consisted chiefly in the high tone of the boys. The formation of character was the greatest thing after all upon which success in after life depended. (Hear, hear.) If the school would be successful, the boys must grow in all that was pure and noble, loving all that is upright, hating all that is mean and contemptible, and doing, in their boy life, everything which would reflect credit upon them. (Applause.) There were those who succeeded brilliantly in books, but who went "to the dogs" in after life. Mr. Bompas, who would

distribute the prizes, had distinguished himself greatly in the Universities of London and Cambridge. To be the fifth wrangler at Cambridge was no mean distinction. Many of them in middle life knew those who shown great parts at school, and who risen, as far as books were concerned, above their schoolfellows, but in whom the been wanting principle, and also the desire to do everything that was right, costs, and in whom the fear of God predominated. He believed in his heart they had a class of boys at Mill Hill loved their books and their play, but above all things, valued the maintenance of a true high moral character. (Applause.) Dr. Weymouth then referred to the fact that had attended the cricket and football matches during the past seasons, and concluded by expressing a hope that in the life the boys from the Mill Hill School would be able to hold their own. (Applause.)

The Rev. S. W. McALL proposed the health of the vice-master and the assistant masters. He could bear testimony to high esteem and regard in which Mr. H. Adams, the vice-master, was held in the neighbourhood, not merely as vice-master, but as pastor of the church attached to the school, and in that character they had all learned to esteem and regard him. The head-master had spoken of the cricket-field and the ball clubs; but there was a far higher consideration, and that was faithfulness and assiduity on the part of those gentlemen whom really the work of teaching was entrusted. He had much pleasure in saying that he had never heard the boys of Mill Hill spoken of in any other character than meriting the respect of the people for the qualities they possessed, gentlemanly feeling and conduct. Being outside was that the tone that the school was not only thoroughly high, but it was that of true gentlemanly feeling. The whole bearing and the boys of the school were such as to command for them the esteem and regard of all around them. (Applause.) This was in no small degree to the service rendered day by day by the assistant-masters in the thousand details of their work and the services of those gentlemen by whom they were supported.

Rev. R. HARLEY, F.R.S., briefly responded.

Dr. MURRAY also responded on behalf of himself and assistant-masters, and said the school at Mill Hill never had a more efficient staff of assistant-masters than it had at the present time. It was his opinion, however, that if more pains were bestowed on the training of the boys before they came to Mill Hill, if their parents would do their duty at home and in the nursery, even better results might be obtained than was the case at present. He also spoke of the importance of the museum that had lately been established, as giving a scientific vent to the minds of the pupils.

Mr. ALDERMAN MANNING (of Nottingham) proposed the health of Miss Cooke, the matron, and spoke in eulogistic terms of her untiring labours on behalf of the school.

Mr. SCRUTTON (the treasurer), in a highly-humorous speech, responded.

Mr. ADKINS, J.P. (of Northampton), proposed the health of the Old Mill Hill Boys. Many of the Old Mill Hill Boys, he said, had obtained places of high distinction throughout the country. He was glad to hear that there was a strong clan feeling among the Mill Hill Boys, and he hoped that it would be continued. (Applause.) As one of the constant readers of their magazine, he would suggest that they ought not to give up recording the success of those who had formerly been in the school. (Hear, hear.) The public would form their estimate of what Mill Hill was by the young men who had passed through the school, and who appeared on the stage of life in a larger or a smaller sphere. He rejoiced in the high moral tone of the school at the present time, and in the success which had attended it since the present esteemed head-master had been at the head of affairs, and that there was a probability that that success would go on increasing. In proposing the health of the Old Mill Hill Boys, he expressed a wish that they would not only maintain, but increase the esteem in which the school was held among the public generally. (Applause.)

Mr. NUTTER, of Cambridge, as an Old Boy, felicitously responded.

After luncheon, a choir sang several glees with great precision and effect.

At five o'clock the chapel was completely filled by the boys, accompanied by their parents and friends and supporters of the school, to witness the distribution of the prizes and certificates by Mr. H. M. Bompas, M.A., Q.C.

The following is a list of the successful competitors:—

GOOD CONDUCT PRIZE (awarded partly by the votes of the boys).—E. R. Tanner. (Honourable mention is also due to G. H. Leonard.)

CAMBRIDGE LOCAL PRIZES.—Awarded to boys of the Upper School who passed the Cambridge Local Examinations at the Mill Hill Centre in December, 1879, in honours.—Junior in First-class Honours: R. H. Weymouth. Juniors in Second-class Honours: W. J. Gray, H. B. Spencer, and G. A. Weymouth. Juniors in Third-class Honours: H. S. Ballance, M. R. De Selincourt, J. O. Earp, H. Jackson, G. Kemp, and L. Mayall.

FORM PRIZES.—Sixth Form: Prizes given for

passing the Matriculation Examination of the University of London. June, 1879.—J. W. Hart (189th in honours), W. R. D. Atkins (143rd in honours), E. B. Moffat (First Division). January, 1880.—E. R. Tanner (second in honours with First Exhibition), E. F. Bright, A. L. Hannay, V. Kingdon, J. B. Moffat (all of First Division). Senior Fifth Form: R. H. Weymouth, E. T. Smith, T. L. Scarborough, and H. Jackson. Junior Fifth Form: G. A. Weymouth, E. J. Carlisle (extra), G. Kemp. Modern Remove: T. Duncan and C. A. Sinclair. Senior Fourth Form: G. P. Reynolds, J. S. S. Hamilton, C. Thornton, and E. A. Holden. Junior Fourth Form: J. A. Johnston, E. Cooke, R. W. B. Buckland, A. E. Hutton, and F. Scrutton. Upper Third Form: H. J. R. Murray, J. Hersey, and H. P. Leonard. Lower Third Form: H. A. Ballance, H. W. Milnes, and J. Whitehead. Second Form: R. C. Leonard, J. S. Murdoch, and J. A. D. Parker. First Form: R. Robson and F. H. Searle.

EXTRA PRIZES.—The "Edward Sheffield Prizes." For Proficiency in the Languages and Literature, &c.: E. R. Tanner and G. Kemp. For Latin Essay: A. R. D. Atkins. English Verse: G. H. Leonard and E. A. Holden. Greek Text of the New Testament: E. R. Tanner. First Prize for Mathematics: E. R. Tanner. Mathematics (to boys under 15): G. Kemp and E. J. Carlisle. Scripture Knowledge: G. H. Leonard. Proficiency in the French Language: E. R. Tanner and G. A. Weymouth. Proficiency in the German Language: P. M. Bright. Early English: W. R. D. Atkins (second prize), A. W. Sainsbury. Shakespeare: W. R. D. Atkins (special), E. H. Weymouth. Chemistry: W. R. D. Atkins. Natural Philosophy: H. W. Milnes. Best Collection of British Plants: P. Edwards and E. Curwen. Best Collection of Insects: P. M. Bright and P. Edwards (equal). Drawing: 1 (not awarded) R. H. Weymouth, and E. T. Smith. Writing: R. A. Piedrahita (boys under 14), P. Goodman. Reading: H. Gervis. Solo and Choral Singing: H. Ballance. Choral Singing: H. L. Evans, F. Fletcher, H. Jackson, and H. E. Morison.

MEMORIAL PRIZES.—On Obtaining Scholarships Tenable at the School.—Seniors: E. R. Tanner and R. H. Weymouth. Juniors: E. J. Carlisle and W. Smith. On Passing the Cambridge Local Examinations without Fail: E. J. Carlisle, T. H. Cockbain, E. H. D. Hall, J. S. S. Hamilton, E. A. B. Leng, A. H. Ogilvie, A. Powell, H. S. Smith, M. S. Sinclair, E. R. D. Atkins, and A. Walker.

had been distributed,

Mr. C. then addressed the assembly, expressing the pleasure it gave him to preside, he said that when he was a boy he never had a chance of getting prizes. He went to a small school where they never gave any, and he never had any competition at all until he went in for matriculation at the University of London, and never had the chance of a prize until he went to the college in the following year. He would never forget the satisfaction he felt at winning the prize he went in for, and the satisfaction he had that he was not getting it so much for himself, but was giving so much pleasure to his father, mother, sisters, brothers, and friends. He hoped they would have more years of happiness throughout their lives than he had had, and they would do very well if they could say that they had had such happy years at the end of it. Addressing the elder members of the assembly, he said he did not wish to enter into the question of different classes of schools, or as to whether public schools or small private schools were the best. One thing they ought all to remember, and that was that it was essential to the welfare of England that there should be various schools and various kinds of education. He had always thought that one of the reasons of the success of England was that its population were trained in such different ways, and, therefore, fitted for so many different kinds of work. He should deplore the time when English education got into one set groove. One of the great elements of English education were our public schools. There were many advantages, undoubtedly, in a public school. It had a history. It gave the boys constantly the feeling which he hoped every boy at Mill Hill had—that they must not disgrace the history of their school, but, if possible, add to the honours of the past. He could not help thinking that it must have an effect upon all school boys in a public school that they had something to live for even in their school days. Another advantage of a public school was that there were certain traditions connected with it which he thought helped to train the character of the boys, and to lead them into that particular class of thought which the particular school was famous for. It was his fortune a good many years ago to go down as commissioner in the Schools Inquiry Commission, and examine a good many of the grammar schools in some parts of Wales and the English counties, and he could not but be struck with how entirely the grammar schools were in the hands of the Church of England, and to a considerable extent in the hands of clergymen, and, perhaps, in consequence of that, in the hands of Conservatives; but the whole style of schools—which was perhaps the natural tendency in a grammar school also—was towards a particular class of thought. He should be extremely sorry if that class of thought and that class of training were absent from England and English schools, because he thought it gave to our nation one of its most valuable elements. He was not one of those who wished to see England turned topsy-turvy, and to have all our ancient institutions swept away.

He could not help feeling that there should be some school which should train with all the influence of public school training boys in a different kind of thought, and in a different class of feeling. The Mill Hill School, as he understood it, though not only not sectarian and not distinctively Nonconformist, yet carried down the traditions of the Nonconformists. The Nonconformists were a large section of English society, and whatever their faults might be, they had certain principles which were true and great, and which formed an important element in our history, and which were well worth carrying down to generations yet to come. He did not say that all those principles were peculiar to Nonconformists, but they seemed to be on the side of the truth which Nonconformists had always held closest to. Nonconformists had an intense love of truth, and at all hazards they held to it and kept by it. (Applause.) A second characteristic which history had trained them to, and which he hoped was somewhat characteristic of them in their own nature, was that they were willing to make sacrifices for principle. From the days when the clergy left their churches at the time of the Act of Uniformity, downwards, through all our history, Nonconformists had had in days past to make sacrifices if they would keep to their principles, and so he thought it had been one of the good qualities about them that with all the angles which many of them might have, they had held to their principles, and were willing to make sacrifices for them. (Applause.) He did not wish to be understood as saying for one moment that other churches and other classes of society had not those good qualities too; but at the same time they were good Nonconformist traditions, and he thought it was well, therefore, that there should be public schools which should historically carry down those traditions, and in which those traditions of Nonconformity should form the public opinion of the school. Now, he understood that Mill Hill was founded very much for that purpose, and he believed that those higher traditions of Nonconformity were also to be found among the pupils of the school. Addressing the boys, he said that one of the great lessons which any one who cared for what is right learnt as he advanced in life was the intense value of truth. It was this, that, above all things, had, in his opinion, made England great. As they looked on the nations around them—the Celtic nations for example—there was not found in them that intense love of truth which Englishmen for generations past had been proud to claim as their own. Whether or not that love of truth was kept up would, he thought, greatly decide what the future of England was to be. Our commerce spread everywhere, because all nations said they could trust the word of an Englishman. Our rule in India was respected because the natives, who hardly knew what the truth was, looked up to Englishmen and said they could believe them. What was true of a nation as a whole was true of individuals. He believed the Prime Minister was now in power very much because people felt that what he said they could believe. [At this point the boys rose to their feet and gave three ringing cheers for Mr. Gladstone.] Whether any of them would become Prime Ministers or not, they ought to remember that it was in the power of every Englishman who had sufficient brains to be so. England was a nation where any man could get on if he had his wits, and chose to use them. Whatever their position in life might be, their success would mainly depend upon whether those around them were sure that they could depend upon their word. An idea had lately sprung up that if a man was sincere it did not much matter what he believed. What was that but saying that the truth was of no importance? If truth was of importance, it was all important what we should believe; and he could not help thinking that that kind of talk to which he referred was one of the signs that people were losing their regard for truth. There was a saying of our Saviour's, "He that is of the truth will follow Me"; and he believed the evils of the day were very much because people were losing regard for truth. He counselled them to find out the truth, and to hold to it through thick and thin. He thought that one form in which people were apt to get careless about truth was in their play and their fun. He knew a boy who was one of the most good-natured and most amusing and clever fellows he used to meet; but he never knew whether he was speaking the truth or not. When he made an assertion to him he never used to believe it; he thought he was making fun of him in some way. A good old saying of Solomon's was not unworthy of attention: "As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport!" This was the same thing as was being heard of every day, and it was just doing what unfitted men to rely upon one another, and tended to sap the foundations of truthfulness. If they did not make quite so many people laugh as others could, it was more valuable to go through life and have everybody say, "I can depend upon what that boy says to a T." (Hear, hear.) The other great principle which should animate Nonconformists was, never to mind what the consequences might be, but to stick

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consequence that I have indicated might be apprehended, that the antagonism would be worse than before. Whether we would be a fit people to unite with, or for Churches in Scotland fit people to associate with them, I do not know; that is a question for the future. I would be sorry to think that there is no way in which the Presbyterianism of Scotland can be brought together, and men made to know one another, and brought under the influence of what is best in all the Churches, to join together and try what we can make of the Scottish people yet. (Applause.) It will not do to slight any of the difficulties of the friends of the Established Church, but the more watchful may be left to apply themselves with great diligence to "nurse their wrath to keep it warm" on Christian principles. (Laughter.) It cannot go on forever. People after satisfying themselves for a little with that, will turn to practical life and business, and it is the only way to end it. There is no other way out of the bush but the way I am speaking of. Another thing said is this—Very well, if you abolish the Established Church, take notice of the consequences; some of us are linked to Presbyterianism because Presbyterianism is linked to what we think a right arrangement in the country, and in this way are so opposed to your views, that many of us are going over to Episcopacy, and you will only strengthen a system which it does not seem to be to your interest to strengthen in Scotland? That is one of the warnings we are receiving. Well, as to the men these warnings come from, and to whom they come, pretty Presbyterians these men must be. (Laughter and applause.) Valuable members of a reunited Presbyterian Church. (Hear, hear.) It is not our Presbyterianism. Our Presbyterianism is

"Still the same,  
Whether we win or lose the game;  
True as the dial to the sun,  
Although it be not shone upon."

(Applause.) But the truth about this is, we hear a good deal about that small, respectable denomination, the Episcopalians, just now, and the danger of their making profit at our expense. But if Episcopalians want to fish in Presbyterian waters, will they ever have a better chance than now in the divided state of Presbyterianism, with the wedges driven into it by this connection of Church and State? But the truth is, as to serious danger to Presbyterianism from this quarter, I regard it as a nightmare, with reference to which it is a most unworthy thing for any Presbyterian, who knows the history of his country, to be moved. Scottish Presbyterianism was not so born or bred. (Applause.) It was not nursed through such scenes, and carried through such trials, so to moulder and disappear before Episcopacy, whether of England or Scotland, and the people made by Wallace and Bruce and John Knox, and into whose blood an Ibone Presbyterianism was put, are not such a people that they are willing to lose hold of their Presbyterianism at an instigation or operation of this kind. No, we have gone through this experience twenty times—it has occurred in the history of Scottish Presbyterianism again and again. We have had times, perhaps, where there was experienced some failure in the Church's life. In those times there have been movements over to Episcopacy by men who love to nurse their rather aristocratic and genteel piety when they can find some appropriate home, and such men must take with them many more who affect to be select and superior persons—(laughter and applause)—withdraw themselves from the vulgar, and who rather prefer to take the liberty of playing at Christians. Such persons have often gone over, bringing to the denomination a testimony which had no value and an adherence that brought no strength. That may be now as it has been before. And when the reviving breath of God's spirit comes, bringing to us some new revelation of what is this Presbyterianism of ours, and especially if God brings together at some future day those who are genuine Presbyterians to constitute a Church, to lay ourselves alongside the wants and the aims of our people, and make the community feel there is a true Scottish Church with a true Scottish heart, dealing with the necessities and wants and conditions of the people, it will be seen then whether we have any cause to fear the drafts either to Episcopacy or any other quarter. (Applause.) Principal Rainy then submitted the following motion:—

That the Free Church, in conformity with her Claim of Right, has constantly denied the right of the Church now established to the position and the historical inheritance of the National Scottish Church. That in the present circumstances of Presbyterian denominations in Scotland, the possession by one of them of the exceptional position and privileges of an Established Church is most unjust, and thoroughly unreasonable. That the termination of the existing connection between Church and State in Scotland, with due regard to life interests, and leaving the Church now established to carry on its important work by the Christian zeal of its members, would remove a great obstacle to the religious well-being of the country, and to the prospect of a harmonious and flourishing Presbyterianism in Scotland. That, in present circumstances, the funds set free ought to be employed in objects connected with the welfare of the community, and among these are an improved and completed system of education, in conformity with the convictions of the people of Scotland. That the time has come at which the justice and necessity of these steps ought to be resolutely pressed upon the Scottish community, and ought to be firmly maintained and asserted by the office-bearers and members of this Church. That the same claim, on the same grounds of justice and necessity, ought to be by this Church placed before Parliament; and, therefore, that a petition be prepared for presentation to both Houses of Parliament in conformity with the first four of the foregoing resolutions, and praying that steps be taken to do right and justice in the premises.

The result of the debate was stated last week. Sir H. Moncrieff moved as an amendment, which, while affirming the Disestablishment principle, deprecated any public action, and Professor McGregor a further amendment in favour of a royal commission of inquiry. In the first division, Professor McGregor's motion was carried over Sir Henry Moncrieff's by seventy-five to fifty-seven—the great majority of the members declining to vote. A division was then called between Principal Rainy's and Professor McGregor's motions, when the mover of the second motion declining even to tell in its favour, his headless followers were left to shift for themselves, or rather the head went one way and the trunk another. Principal Rainy's motion was carried by 417 to 91. When Professor McGregor passed through the wicket underneath the students' gallery he was greeted with salvos of laughter and cheers, which he acknowledged with excellent good humour—throwing as he did the entire blame of the *contumacia* upon the House, which he is clearly of opinion ought to conduct its business in a more orderly and intelligible way. Sir Henry Moncrieff, for himself and those who may adhere to him, gave in a protestation against

the decision of the House, on the ground that the motion carried did not bear a sufficient testimony to the distinctive principles of the Free Church, and because the continued action of the Church in this matter is, in his opinion, injurious to her interests and her legitimate ends. Principal Rainy then submitted a form of petition to Parliament, and proposed that the petition to the House of Commons should be entrusted for presentation to Mr. Gladstone, and that to the House of Lords to Lord Granville.

#### BREAKFAST AND CONFERENCE IN EDINBURGH.

This annual gathering was held a few days after the meeting referred to above, and was attended by a large number of representative gentlemen from all parts of the country. The breakfast took place in the Odd Fellows Hall, and was presided over by John Carment, LL.D.

Mr. TAYLOR INNES intimated that various letters of apology had been received. Mr. James White, of Overton, wrote, "Heartily wishing the cause success, though remarking that great care would have to be exercised in prosecuting the measures." Mr. James Morton, Greenock, wrote:—"Though it is quite understood by the Liberal party that the disestablishment of the Church of Scotland, cannot take place in the present Parliament, it is clear that in order to have that question intelligently before the country at the next General Election, there must be, meantime, the fullest discussion and ventilation of it. Equity demands that all sections of the Christian Church be treated alike without favour. The Church of Scotland itself, by her voluntary efforts, has been preparing the way for Disestablishment." Mr. John Pullar wrote from the Bridge of Allan:—"From personal knowledge and observation, I believe most liberal churchmen are quite prepared fairly and intelligently to face the question of Disestablishment in a practical shape. Many I know will gladly hail their deliverance from a false position, politically and ecclesiastically." The Lord Provost of Glasgow, Mr. John MacLure, of Glasgow, The Provost of Tain, Mr. Macdonald, of Perth, Mr. Mitchell, Blairgowrie, Councilor Hillson, Jelburgh, Mr. Adam, Dundee, Mr. West, Ross, and others, had also sent letters of apology.

The CHAIRMAN, in the course of his opening speech, said that they all knew that the present Government owed the position they now occupied to the Dissenters. The leaders of the party felt this, and were not slow to acknowledge that they owed their present position to the strength of the Dissenting interest. He thought it was well to remember that though the Dissenters were always very glad to have the assistance of the Disestablishment interest, to put them on the back and to help them get from them, yet he did not think that, as a general rule, the Liberal leaders had shown any great alacrity to remove the *evanescent* dissenters. Therefore it was the more necessary that they should bestir themselves, and persistently to the carrying out of the question of Disestablishment. Their leaders admitted the principle for which they contended. They said they felt that the principle of religious equality for which they contended was really in harmony with all those principles upon which the Liberal party was based, and for the promotion and defence of which the Liberal party existed, and therefore in taking up and carrying out this principle they were really doing what the principles of the party warranted. (Applause.) They did not wish to press the question strongly at the recent election, yet it was almost in every election put forward by the other party, and the very men who had put forward that question were the men who had been always opposed in this country to every Liberal measure. (Hear, hear.) The whole strength of the Church party at this election was exerted to prevent the return of Liberal candidates, and to continue in office that Government of which he thought the less that was said the better. (Applause and laughter.) Well, as to a Church which devoted itself to work of that kind, he thought they would be fully better without; and he thought that the men who had shown so much energy in canvassing for Conservative candidates should be relieved from doing so, and allowed to spend their energies on their proper work. (Applause.)

Mr. HENDERSON spoke of the advanced state of feeling in Aberdeen—town and country. They were quite prepared for Disestablishment. In that county the Established Church ministers were considering whether their manse and churches were now in a good condition, and wherever they found that they were requiring repairs and rebuilding, they were taking the present opportunity of leaving that done, so that they might be in a proper position when Disestablishment arrived. (Laughter and applause.)

Dr. BLACKIE, Glasgow, said that it seemed to him that the time for talking was past, and that the time for action had commenced. (Hear, hear.)

Mr. BRIDGER, of Swanley, said that if the Dissenters of Scotland had abstained from voting he did not believe there would have been one single Liberal member returned to Parliament. He believed at this moment that there was not one-third part of the population of the country connected with the Established Church, and he believed that more than two-thirds of the people in it were connected either with the Free Church or with the United Presbyterian body. Dr. Charteris told them a few years ago that the Established Church had upwards of 7,000 members connected with their congregations, that the Free Church had 3,000, and the United Presbyterian Church had 2,000. What turned out to be the fact? He, along with the editor of the  *Herald*, endeavoured to ascertain what were the numbers attending the different churches on a certain day in July when the people were able to attend church, and they found that there attended the Established Church not one-fourth of those who attended either of the other two churches.

After brief addresses from Mr. BRIDGER, of Ballochmuck, and Mr. BIXNIE, of Glasgow.

Mr. DOUGLAS, Kirkcaldy, said there never was a place where the National Church was more trotted out at the last election than in Fife, and the bugbear of division in the Liberal party was held out if the question of Disestablishment were brought forward. That prediction, however, had been entirely falsified, they had Mr. Campbell-Bannerman, at Dundee; Mr. Stephen Williamson, in the St. Andrew's Burghs; Sir George Campbell, in the Kirkcaldy Burghs; and Mr. Bruce, in the county, all in favour of Disestablishment.

COLONEL DAVIDSON, of Edinburgh, said that they of the Establishment were seeking to do everything they could to destroy the Free Church, and they must stand for their lives. If they did not destroy the Church as an Establishment the Church would certainly destroy them. (Applause.)

Mr. M'KINNON (Glasgow) said that they all seemed to concur generally in pointing to national education as the best means to which to apply the national resources now used for the State Church. He would like to see it put more prominently before the whole country that the people were to get a benefit for themselves in addition to getting Disestablishment.

Mr. WATSON, of Dundee, said that their friends in the Establishment did not like their present state of suspense, which reminded him of a Forfarshire story. There was an old man and his wife, cowfeeders, who had made their money with great difficulty, and had worked very hard for it. At last the old man took ill, and his death approached. The wife had the whole work to do herself, and felt it very heavy. When it was believed that he was about to die, according to their ideas of propriety, the neighbours were called in to see him die, and the candles—which they never used to burn—were lighted, and they waited. But the time came for milking the cows, and so the wife, finding that her husband was tarrying, said, "Oh, John, ma man, ma good man, dinnae linger noo. The folks a' are gathered, an' the candles are lighted, an' the coos are the milk; sae dinnae linger." (Laughter.) He thought they might say the same to the Established Church. Let them die a decent death while everything was ready for it. (Applause.)

Mr. DUNCAN M'LAUREN, jun., Edinburgh, said it was very encouraging to hear the reports from all parts of the country, which showed quite distinctly that the majority of the people in Scotland had made up their minds on this matter.

Mr. TAYLOR INNES said there had been many allusions made to the last General Election. He wished to say a word with regard to the next general election. (Applause.) That might seem to be looking on a good way, but on some occasions they had fair warnings given them of what was to happen a good way off, and for which it was wise to provide, and, unless he was greatly mistaken, the Liberal party—its leaders as well as its rank and file—had decidedly determined upon one thing with regard to the next election. He believed that all were determined that, whenever it came, soon or late, the Liberal party would not be split upon this matter of the Scottish Church. (Hear, hear.) As he had said, the Liberal party holds that it has had fair warning upon that subject. Now, how far back did that warning go? Mr. Gladstone, in his Midlothian speeches, said that it went back to 1843—(applause)—and so far as regarded the Prime Minister he (Mr. Taylor Innes) had no doubt that it dated precisely so far back. But with regard to the great bulk of the Liberal party, their acknowledgment of it dated from Lord Hartington's speech in 1877, and from his statement then, that the Patronage Act movement in 1874 had opened the minds of the great English party he represented to the state of division in Scotland, and to what he called the great and "growing sense of injustice" thence arising. Well, in that speech he gave a pledge on the part of the party which he represented—a pledge which had since been endorsed by the other English leaders of the party—by Gladstone, Bright, Forster, Chamberlain. The pledge was that, whenever opinion in Scotland, or even Liberal opinion in Scotland, had formed itself upon this subject, the English Liberal party would be prepared to give effect to that opinion upon the question of Disestablishment, independent altogether of any question in England; for although Mr. Broche and others had stronger views upon this, the Disestablishment Association in Scotland was formed for the purpose of settling the Scottish question on its own merits, and it was upon that that they had the pledge from the English Liberal party. (Applause.) Now, the opinion of the Scottish Liberal party—they knew what it was. (Applause.) They knew upon the very highest authority that the Disestablishment men were the backbone of that party; and that with regard to the clergy of the Established Church—with some most honourable exceptions—the Liberal party in Scotland could not in its present circumstances look for support from them. They knew, too, that at the recent election the clergy of that Church most naturally, but unfortunately, with those most honourable exceptions, did all they could to divide the Liberal party. (Applause.) They failed even then; and we were all now determined, in view of the next general election, that this question should not lie by so as then to rise up and divide their party. (Applause.) Therefore, they intended to lose no time; therefore it was that the petition of the United Presbyterian Church for Disestablishment was already in the hands of the senior member for Edinburgh; therefore the petition of the General Assembly of the Free Church would be on Monday next in the hands of the member for Mid-Lothian and the Prime Minister of Great Britain—(applause)—and therefore, further, they, the laymen of all denominations, were not content to leave this matter to churches urging their corporate claims, however right those claims might be. (Applause.) They stood for justice for themselves; they claimed these as their own rights, and they said that their rights had in effect been confiscated and pillaged, and they did not intend to rest until there was restitution. And with the view of that they gathered to-day, a few of them, and with a great degree of correspondence and communication from all parts of Scotland, they were prepared for a steadfast organisation, which was begun now, and which was not to end until the end came altogether. (Applause.) He had only to say that it was perfectly hopeless, useless, and absurd to suppose that this question could be shirked or put aside, or got out of the way in any way whatever. It must be faced—the man was a fool who thought otherwise. But if that were so, then it followed that it was wisdom on the part of the Liberal party to face it at once, with a view to its speedy union. (Applause.)

After a few words from Mr. BEAG, of Paisley, the Rev. Mr. McCRIE, of Ayr, and Principal RAINY, the proceedings closed with a vote of thanks to the Chairman. Dr. RAINY especially urged that the question should not be left to the ministers, but taken up by the laity, who, while entitled to call upon the clergy for every service reasonably due from men in their position, must take the burden on their own shoulders, and see to establishing such an organisation throughout the whole country as would avert the possibility of the Liberal party being split upon the subject. (Loud applause.)

The two well-known English journals representing Non-conformity—the *Independent* and the *Nonconformist*—are now amalgamated. The result, as might be expected, is an eminently able and strong paper—yes, so strong, that the publishers tell their readers at the very outset, that if they do not pay their subscriptions in advance, they will not get their papers. The *Westonian* has not a few readers to whom this ought to be at least a reminder.—*New Zealand Westonian*.



## MILL HILL SCHOOL.

## NEW FOUNDATION DAY.

THE anniversary of the New Foundation of Mill Hill School was celebrated yesterday. Unfortunately the weather was rather unpropitious, a thick rain falling during the whole of the afternoon. This prevented the carrying out of a not unimportant and enjoyable part of the programme, which announced that various games, such as cricket, bowls, croquet, lawn-tennis, &c., would be engaged in all day on the lawn and in the play-field. There was, however, enough indoors to interest the several parents and friends, some of whom had come a considerable distance to take part in the celebration. The prizes were on view all day till four o'clock, and consisted of several massive and handsomely bound volumes embracing all kinds of subjects. Great interest was manifested in the excellent specimens exhibited of drawings, etchings on wood, collections of plants and insects, &c. At half-past two there was a luncheon in the dining-hall. There was a large assembly of ladies and gentlemen, and the chair was taken by Dr. Weymouth, the head-master. After luncheon.

The CHAIRMAN proposed the health of the Queen, the Prince and Princess of Wales, and the rest of the Royal Family, which toast was loyally responded to.

Mr. WOODALL, M.P., then proposed "Prosperity to Mill Hill School," coupled with the name of the head-master, Dr. Weymouth. In the presence of so influential a company he said it might, perhaps, be unnecessary to say anything in commendation of the toast; but this being his first visit to a school whose reputation was so wide-spread, he felt it was an occasion on which he might be excused for saying a few words. He thought that Protestant Dissenters had never been open to the charge of underrating the importance of higher education. It certainly had not been their fault that they had not availed themselves of the advantages that had been offered by our ancient Universities. It was a matter of great congratulation to them that, owing to the progress of Liberal ideas in our own days, the old disabilities and obstructions which kept Dissenters outside the walls of those Universities had, happily, to a considerable degree, been broken down. (Applause.) He was aware that among those he was addressing a considerable number might be regarded as Nonconformists; but it was with peculiar satisfaction they realised that the school, although drawing largely from Nonconformist families, was by no means a sectarian or denominational school. (Hear, hear.) It was its pride to be essentially a school based upon the most unsectarian and catholic foundation, and it was a matter of great satisfaction to realise that which he should like to see more fully accomplished in other places—boys brought there from families of Churchmen and various classes of Dissent, intermingling and inter-changing their ideas. (Hear, hear.) They drank to the health of the institution, feeling that prosperity had attended it in a very remarkable degree during the later years. He believed he was right in saying that during the management of Dr. Weymouth the school had risen steadily from a very low state indeed, until it could compare favourably with other schools. (Applause.) It was a matter of great satisfaction to all the friends of the school that it had been enabled to submit its work to the increasingly stringent tests of the Universities, where the scholars had carried honours with great distinction. He was quite sure that Dr. Weymouth and the excellent staff of masters who worked with him would be very sorry if it were supposed for a moment that they had attained their full amount of success. He asked them, in drinking the toast, to wish that in numbers, in dignity of work, in the distinctions to be obtained by the competitions, and by the examinations at the Universities, the school at Mill Hill would continue from year to year to increase in importance, in usefulness, and in honours. (Applause.)

Dr. WEYMOUTH, in responding, thanked the proposer of the toast very cordially for having recognised the fact that a considerable amount of prosperity really had been granted to the school. It was now rather less than eleven years, during which the school had risen from zero to the present number of 173 boys. It had succeeded during that time in attaining a very creditable position with the Universities. (Hear, hear.) The prosperity of the school consisted largely in its numbers, in the influence of its friends, and in the success which the boys might meet with in the cricket-field and in the football-field. (Applause.) They had done fairly well in all these departments. His own abiding belief was that the prosperity of a school consisted chiefly in the high tone of the boys. The formation of character was the greatest thing after all upon which success in after life depended. (Hear, hear.) If the school would be successful, the boys must grow in that which was pure and noble, loving all that is upright, hating all that is mean and contemptible, and doing, in their boy life, everything which would reflect credit upon them. (Applause.) There were those who succeeded brilliantly in books, but who went "to the dogs" in after life. Mr. Bompas, who would

distribute the prizes, had distinguished himself greatly in the Universities of London and Cambridge. To be the fifth wrangler at Cambridge was no mean distinction. Most of them in middle life knew those who had shown great parts at school, and who had risen, as far as books were concerned, above their schoolfellows, but in whom there had been wanting principle, and also the earnest desire to do everything that was right at all costs, and in whom the fear of God had not predominated. He believed in his heart that they had a class of boys at Mill Hill who loved their books and their play, but who, above all things, valued the maintenance of a true high moral character. (Applause.) Dr. Weymouth then referred to the success that had attended the cricket and football matches during the past seasons, and concluded by expressing a hope that in future life the boys from the Mill Hill School would be able to hold their own. (Applause.)

The Rev. S. W. McALL proposed the health of the vice-master and the assistant-masters. He could bear testimony to the high esteem and regard in which Mr. HARLEY, the vice-master, was held in the neighbourhood, not merely as vice-master, but as the pastor of the church attached to the school, and in that character they had all learned to esteem and regard him. The head-master had spoken of the cricket-field and the football clubs; but there was a far higher consideration, and that was faithfulness and assiduity on the part of those gentlemen to whom really the work of teaching was most entrusted. He had much pleasure in saying that he had never heard the boys of Mill Hill spoken of in any other character than as meriting the respect of the people who knew them for the qualities they possessed of gentlemanly feeling and conduct. The feeling outside was that the tone that pervaded the school was not only thoroughly good and high, but it was that of true gentlemanly feeling. The whole bearing and conduct of the boys of the school were such as won for them the esteem and regard of those around them. (Applause.) This was in no small degree to the service rendered day by day by the assistant-masters in the thousand details of their work and the services of those gentlemen by whom they were supported.

Rev. R. HARLEY, F.R.S., briefly responded. Dr. MURRAY also responded on behalf of himself and assistant-masters, and said the school at Mill Hill never had a more efficient staff of assistant-masters than it had at the present time. It was his opinion, however, that if more pains were bestowed on the training of the boys before they came to Mill Hill, if their parents would do their duty at home and in the nursery, even better results might be obtained than was the case at present. He also spoke of the importance of the museum that had lately been established, as giving a scientific vent to the minds of the pupils.

Mr. ALDERMAN MANNING (of Nottingham) proposed the health of Miss Cooke, the matron, and spoke in eulogistic terms of her untiring labours on behalf of the school.

Mr. SCRUTTON (the treasurer), in a highly-humorous speech, responded.

Mr. ADKINS, J.P. (of Northampton), proposed the health of the Old Mill Hill Boys. Many of the Old Mill Hill Boys, he said, had obtained places of high distinction throughout the country. He was glad to hear that there was a strong clan feeling among the Mill Hill Boys, and he hoped that it would be continued. (Applause.) As one of the constant readers of their magazine, he would suggest that they ought not to give up recording the successes of those who had formerly been in the school. (Hear, hear.) The public would form their estimate of what Mill Hill was by the young men who had passed through the school, and who appeared on the stage of life in a larger or a smaller sphere. He rejoiced in the high moral tone of the school at the present time, and in the success which had attended it since the present esteemed head-master had been at the head of affairs, and that there was a probability that that success would go on increasing. In proposing the health of the Old Mill Hill Boys, he expressed a wish that they would not only maintain, but increase the esteem in which the school was held among the public generally. (Applause.)

Mr. NUTTER, of Cambridge, as an Old Boy, felicitously responded.

After luncheon, a choir sang several glees with great precision and effect.

At five o'clock the chapel was completely filled by the boys, accompanied by their parents and friends and supporters of the school, to witness the distribution of the prizes and certificates by Mr. H. M. Bompas, M.A., Q.C.

The following is a list of the successful competitors:—

GOOD CONDUCT PRIZE (awarded partly by the votes of the boys):—E. R. Tanner. (Honourable mention is also due to G. H. Leonard.)

CAMBRIDGE LOCAL PRIZES.—Awarded to boys of the Upper School who passed the Cambridge Local Examinations at the Mill Hill Centre in December, 1879, in honours:—Junior in First-class Honours: R. H. Weymouth. Juniors in Second-class Honours: W. J. Gray, H. B. Spencer, and G. A. Weymouth. Juniors in Third-class Honours: H. S. Ballance, M. R. De Schincoort, J. O. Earp, H. Jackson, G. Kemp, and L. Mayall.

FORM PRIZES.—Sixth Form: Prizes given for

passing the Matriculation Examination of the University of London, June, 1879:—J. W. Hart (38th in honours), W. R. D. Atkins (143rd in honours), E. R. Moffat (First Division), January, 1880:—E. R. Tanner (second in honours with First Exhibition), E. F. Bright, A. L. Hannay, A. V. Kingdon, J. B. Moffat (all of First Division). Senior Fifth Form: R. H. Weymouth, R. T. Smith, T. L. Scarborough, and H. Jackson. Junior Fifth Form: G. A. Weymouth, E. J. Carlisle (extra), G. Kemp. Modern Remove: T. Duncan and C. A. Sinclair. Senior Fourth Form: G. P. Reynolds, J. S. S. Hamilton, C. Thornton, and E. A. Holden. Junior Fourth Form: J. A. Johnston, E. Cockle, R. W. B. Buckland, A. E. Hutton, and F. Scrutton. Upper Third Form: H. J. R. Murray, J. Hersey, and H. P. Leonard. Lower Third Form: H. A. Ballance, H. W. Milnes, and J. Whitehead. Second Form: R. C. Leonard, J. S. Murdoch, and J. A. D. Parker. First Form: R. Robson and F. H. Searle.

EXTRA PRIZES.—The "Edward Sheffield Prizes." For Proficiency in the Languages and Literature, &c.:—E. R. Tanner and G. Kemp. For Latin Essay: A. R. D. Atkins. English Verse: G. H. Leonard and E. A. Holden. Greek Text of the New Testament: E. R. Tanner. First Prize for Mathematics: E. R. Tanner. Mathematics (to boys under 15): G. Kemp and E. J. Carlisle. Scripture Knowledge: G. H. Leonard. Proficiency in the French Language: E. R. Tanner and G. A. Weymouth. Proficiency in the German Language: P. M. Bright. Early English: W. R. D. Atkins (second prize). A. W. Sainsbury. Shakspeare: W. R. D. Atkins (special), R. H. Weymouth. Chemistry: W. R. D. Atkins. Natural Philosophy: H. W. Milnes. Best Collection of British Plants: P. Edwards and E. Curwen. Best Collection of Insects: P. M. Bright and P. Edwards (equal). Drawing: 1 (not awarded) R. H. Weymouth, and R. T. Smith. Writing: R. A. Piedrahita (boys under 11), P. Goodman. Reading: H. Gervis. Solo and Choral Singing: H. A. Ballance. Choral Singing: H. L. Evans, A. M. Fletcher, H. Jackson, and H. E. Morison.

ON MEMORIAL PRIZES.—On Obtaining Scholarships Tenable at the School:—Seniors: J. A. Johnston and R. H. Weymouth. Juniors: E. J. Carlisle and W. Smith. On Passing the Cambridge Local Examinations without a Fail:—E. J. Carlisle, T. H. Cockkain, E. H. Hamilton, D. Hall, J. S. S. Hamilton, E. A. Hamilton, B. Leung, A. H. Ogilvie, A. Powell, F. R. S. Smith, M. S. Sinclair, E. R. Tanner, and A. Walker.

The prizes had been distributed.

Dr. Weymouth, then addressed the assembly, expressing the pleasure it afforded him to preside, he said that when he was a boy he never had a chance of getting prizes. He went to a small school where they never gave any, and he never had any competition at all until he went in for matriculation at the University of London, and never had the chance of a prize until he went to the college in the following year. He would never forget the satisfaction he felt at winning the prize he went in for, and the satisfaction he had that he was not getting it so much for himself, but was giving so much pleasure to his father, mother, sisters, brothers, and friends. He hoped they would have more years of happiness throughout their lives than he had had, and they would do very well if they could say that they had had such happy years at the end of it. Addressing the elder members of the assembly, he said he did not wish to enter into the question of different classes of schools, or as to whether public schools or small private schools were the best. One thing they ought all to remember, and that was that it was essential to the welfare of England that there should be various schools and various kinds of education. He had always thought that one of the reasons of the success of England was that its population were trained in such different ways, and, therefore, fitted for so many different kinds of work. He should deplore the time when English education got into one set groove. One of the great elements of English education were our public schools. There were many advantages, undoubtedly, in a public school. It had a history. It gave the boys constantly the feeling which he hoped every boy at Mill Hill had—that they must not disgrace the history of their school, but, if possible, add to the honours of the past. He could not help thinking that it must have an effect upon all school boys in a public school that they had something to live for even in their school days. Another advantage of a public school was that there were certain traditions connected with it which he thought helped to train the character of the boys, and to lead them into that particular class of thought which the particular school was famous for. It was his fortune a good many years ago to go down as commissioner in the Schools Inquiry Commission, and examine a good many of the grammar schools in some parts of Wales and the English counties, and he could not but be struck with how entirely the grammar schools were in the hands of the Church of England, and to a considerable extent in the hands of clergymen, and, perhaps, in consequence of that, in the hands of Conservatives; but the whole style of schools—which was perhaps the natural tendency in a grammar school also—was towards a particular class of thought. He should be extremely sorry if that class of thought and that class of training were absent from English and English schools, because he thought it gave to our nation one of its most valuable elements. He was not one of those who wished to see England turned topsy-turvy, and to have all our ancient institutions swept away.

He could not help feeling that there should be some school which should train with all the influence of public school training boys in a different kind of thought, and in a different class of feeling. The Mill Hill School, as he understood it, though not only not sectarian and not distinctively Nonconformist, yet carried down the traditions of the Nonconformists. The Nonconformists were a large section of English society, and whatever their faults might be, they had certain principles which were true and great, and which formed an important element in our history, and which were well worth carrying down to generations yet to come. He did not say that all those principles were peculiar to Nonconformists, but they seemed to be on the side of the truth which Nonconformists had always held closest to. Nonconformists had an intense love of truth, and at all hazards they held to it and kept by it. (Applause.) A second characteristic which history had trained them to, and which he hoped was somewhat characteristic of them in their own nature, was that they were willing to make sacrifices for principle. From the days when the clergy left their churches at the time of the Act of Uniformity, downwards, through all our history, Nonconformists had had in days past to make sacrifices if they would keep to their principles, and so he thought it had been one of the good qualities about them that with all the angles which many of them might have, they had held to their principles, and were willing to make sacrifices for them. (Applause.) He did not wish to be understood as saying for one moment that other churches and other classes of society had not those good qualities too; but at the same time they were good Nonconformist traditions, and he thought it was well, therefore, that there should be public schools which should historically carry down those traditions, and in which those traditions of Nonconformity should form the public opinion of the school. Now, he understood that Mill Hill was founded very much for that purpose, and he believed that those higher traditions of Nonconformity were also to be found among the pupils of the school. Addressing the boys, he said that one of the great lessons which any one who cared for what is right learnt as he advanced in life was the intense value of truth. It was this, that, above all things, had, in his opinion, made England great. As they looked on the nations around them—the Celtic nations for example—there was not found in them that intense love of truth which Englishmen for generations past had been proud to claim as their own. Whether or not that love of truth was kept up would, he thought, greatly decide what the future of England was to be. Our commerce spread everywhere, because all nations said they could trust the word of an Englishman. Our rule in India was respected because the natives, who hardly knew what the truth was, looked up to Englishmen and said they could believe them. What was true of a nation as a whole was true of individuals. He believed the Prime Minister was now in power very much because people felt that what he said they could believe. [At this point the boys rose to their feet and gave three ringing cheers for Mr. Gladstone.] Whether any of them would become Prime Ministers or not, they ought to remember that it was in the power of every Englishman who had sufficient brains to be so. England was a nation where any man could get on if he had his wits, and chose to use them. Whatever their position in life might be, their success would mainly depend upon whether those around them were sure that they could depend upon their word. An idea had lately sprung up that if a man was sincere it did not much matter what he believed. What was that but saying that the truth was of no importance? If truth was of importance, it was all important what we should be, ever; and he could not help thinking that that kind of talk to which he referred was one of the signs that people were losing their regard for truth. There was a saying of our Saviour's, "He that is of the truth will follow Me"; and he believed the evils of the day were very much because people were losing regard for truth. He counselled them to find out the truth, and to hold to it through thick and thin. He thought that one form in which people were apt to get careless about truth was in their play and their fun. He knew a boy who was one of the most good-natured and most amusing and clever fellows he used to meet; but he never knew whether he was speaking the truth or not. When he made an assertion to him he never used to believe it; he thought he was making fun of him in some way. A good old saying of Solomon's was not unworthy of attention: "As a mad man who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport?" This was the same thing as was being heard of every day, and it was just doing what unfitted men to rely upon one another, and tended to sap the foundations of truthfulness. If they did not make quite so many people laugh as others could, it was more valuable to go through life and have everybody say, "I can depend upon what that boy says to a T." (Hear, hear.) The other great principle which should animate Nonconformists was, never to mind what the consequences might be, but to stick



to what they believed to be right. They could have no better instance of that than in Mr. Gladstone, who took the chair at the distribution of the prizes last year. At that time Mr. Gladstone was one of those who were holding the principle through the abuse that was showered upon him by what appeared to be the majority of the people of England, and by a vast majority in Parliament, and many leading papers were calling him all the names they could think of; but he believed he was right, and he did not swerve an inch. Now he had his reward. (Applause.) He could give many similar instances. Whether it be through good report or evil report, they might depend upon it that when they came to the end of their life, the things they would look back upon with most pleasure were those occasions when they had stood firm to principle, even though great sacrifices seemed to be staring them in the face. As he understood it, those were the great principles upon which the school had been founded. He implored them, in conclusion, for the honour of their school, their ancestors, and the honour of their country, to carry out those principles in their own lives, and hand them down unscathed to generations yet to come. (Loud applause.)

On the motion of Mr. E. B. Dawson, a vote of thanks was accorded to the Chairman, and the proceedings terminated.

#### CHRISTIAN EVIDENCE SOCIETY.

THE annual meeting of this society was held, last week, at Willis's Rooms. The chair was taken by Sir William Muir, K.C.S.I., who was supported by the Bishop of Carlisle, the Bishop of Rangoon, Rev. Donald Fraser, D.D., Rev. J. Kennedy, D.D., M. Dardier (Geneva), T. Garfit, Esq., M.P., J. Macgregor, Esq., Professor Redford, Revs. P. Barker, Jas. Davis, T. Waterman, and others.

After the reading of a portion of the Scriptures and prayer,

The SECRETARY read a summary of the report, to the effect that the past year had been one of steady, satisfactory progress. In London seventy-four lectures or sermons had been delivered in various districts, some intended for the more educated classes, some dealing with the objections raised by "Secularists." In the provinces seventy-three lectures had been given in several important towns—e.g., Northampton, Oldham, Jarrow-on-Tyne, Plymouth, Bath, Gloucester, Cheltenham, &c., and encouraging reports had been received of the work. In the open air 187 lectures were delivered last year in different parts of London, where on Sundays working men are accustomed to congregate, and where Secularist lectures are being constantly given. The committee had reason to believe that much good had been done by their open-air lectures. With reference to the society's "Scheme of Study," a considerable number of students had been examined, and prizes and certificates had been awarded to those who had distinguished themselves. Believing that this educational work was of great importance, the committee were glad to report that some of the students had attained a high standard of proficiency in different branches of Christian evidences. As to literature the chief feature in the past year had been the issue of 2,500 volumes of lectures, in sets, at half the original prices. Encouraged by the success of this undertaking the committee were now arranging for a still cheaper issue of the same volumes. The lectures delivered in Paris during the Exhibition of 1878 had been recently published in a volume entitled "La Vérité Chrétienne et le Doute Moderne." Financially the past year had been fairly favourable notwithstanding the general commercial depression, the receipts having been £1,443, the expenditure £1,448, making the balance in hand at the close of the financial year less than last year. As the contributions were £100 less than last year, it was necessary for the society's friends to exert themselves to improve the financial position, so that the committee might be able still further to carry out the work (needed so much at the present time), of counteracting the progress of unbelief, and of promoting the knowledge of the reasons on which our faith rests.

The CHAIRMAN regarded the society as most important—important for the interests of this country and for the interests of Christianity at large. He called attention to the extreme inadequacy of the funds which were contributed for its support. It professed to be the advocate and justifier of Christianity in these islands and throughout the world. For that purpose it was necessary that it should take a prominent position, and should be greatly supported, and it astonished him to find that only £1,400 could be raised for its efforts. That ought not to be, and he trusted that in the future the society would not be crippled through want of funds, but that whatever funds were needed would be abundantly supplied. Speaking of the work of the society, and the mole in which it was carried out, the chairman testified to the extreme usefulness by which the arguments of infidels were met, and urged that the efforts of the society should not be relaxed, but that renewed vigour should be put into the work, that the gauntlet should be thrown down to their enemies, and that they should be challenged to reply. There was one branch in which the society, as the exponent of the

evidences of Christianity, might take a more forward position, and that was in the creation of a literature which should be prepared to cope with the advances of philosophy in the present day. He thought that when the theories of Darwin and Huxley were spoken of among Christian men there was a timidity in their remarks as if they were afraid to grapple with the subjects brought forward. In some of the lectures which had been given in connection with this society during the past year those advances of philosophy had been met, but he thought the style in which they had been met had been rather too apologetic, and that Christian argument had been put too much on the defensive instead of being given boldly. They should act more on the offensive; they should grasp the theories and the truths brought out by such men as he had mentioned; they should set their agents to work upon them, and have literature scattered broadcast throughout the country, showing that the arguments put forth were not that we should fall down to Nature, but worship Nature's God, for it was He who made us, and not we ourselves. The chairman then entered at length into the difference between our religion and other religions. In conclusion, he expressed a hope that publications would be distributed throughout the country setting forth the arguments in favour of Christianity, that the society had a great future before it, and that God's blessing would rest upon it.

The Bishop of CARLISLE moved the adoption of the report. He said that to his own comprehension there were some portions of the society's work which stood out in very conspicuous importance before others, with regard to the probable utility of their results, and he ventured to specify that the giving of lectures in the very places in which lectures had also been given against their views was an excellent thing. If these lectures are given in a proper spirit and with wisdom he could not but think that they must have a very good effect, and enable them to combat difficulties which arose; and he thought that very important, for it showed that they who were on the side of the truth were not afraid of taking up their armour and meeting the enemy on his own ground, hearing what he had to say and answering him. He believed that they would have a very good effect, and strengthen the faith of the weak, and, perhaps, bring back those who had fallen away from the faith altogether. He thought it exceedingly likely that a congregation might be frequently collected in the summer months in open spaces, and that people would be very glad to hear, in places where they might have been accustomed to listen to lectures of another sort, some distinct lectures on the evidence of the truth of the religion in which they were brought up. It was that department of the operations of the society which he looked upon as being the most important part of the work. As to scattering literature throughout the country, showing that atheistic arguments were totally wrong, he said he did not think that they would get so many people to read it as if they wrote in those very journals in which articles on the other side of the question had already appeared, and he would recommend it as worthy of consideration to some of those who wrote in connection with the subject before them, to occasionally send an article upon a subject of this kind to those periodicals, and they would find that those articles would be read by the very persons for whom they were intended. What did we find with regard to the progress of Christianity in these days? That there was a great amount of infidelity which they all deplored, and the existence of which was the very thing that brought them there today. But did that infidelity stand alone? Were they going down in the scale of Christian life? Was there the smallest indication that there was less love towards the Lord Jesus Christ, and less belief in the operation of the Holy Ghost now than there was at any previous period of the history of Christ's Church? He would not say anything of the kind, for wherever they went they found churches rising almost by magic, and the number of clergy was considerably increased, and the attendance at places of worship was much larger than it was; and if they looked to foreign parts, they found that the efforts to propagate Christianity were infinitely greater than at any previous period. (Applause.) If they looked at India, America, Africa, the Antipodes, or wherever they were pleased to look, they would find that there were earnest, self-denying efforts being made to promote religion much more than there ever were before. That being so, it was contrary to human probability that a man should look 500 years hence, and say he found that religion had passed away, and he thought that to allow their minds to dwell upon that kind of anticipation was mischievous, and took away their minds from that which he thought was really the great danger. That danger—if the Christian Church has a danger at all—was, lost the spirit of those who worshipped Christ should be brought down from that position which it now held. He believed it was a matter of fact that the Christian Church had never been displaced by any other religion but one, and that was the religion to which the chairman had referred—the Mohammedan religion. That religion had, no doubt, done this most grievous thing, that over a large portion of the earth it had usurped the place of

Christianity. But how did it do it? Was it by a religion of humanity or any kind of philosophical or scientific refinement? Nothing of the kind. It was by the reassertion of the great and mighty truth of the existence of the one God, which truth, he feared, had to a very great extent been forgotten. (Cheers.)

The Rev. DONALD FRASER, D.D., seconded the resolution. He observed that while the great mass of Christian people were quite calm and undisturbed, no doubt there was a considerable increase of scepticism more or less pronounced, and one heard voices sometimes crying that faith was impossible, that faith was dead, and that reason and science were henceforth their only God. He agreed with the Bishop of Carlisle that value should be attached to the direct replies which this society gave to speakers and teachers on the infidel side. These replies had done good in several cases, and might do good in many more so long as men had not taken their places in the scorner's chair. He had never known any person brought over to the faith, except one, who had sat down deliberately in the scorner's chair. He believed the scoffer's was not merely the hard, but the shallow intellect; he had a corrupt heart, and so long as people did not quite sink into that position the influence given by this society would have a powerful and beneficial effect. A point which he wished to bring forward was that he thought it most desirable that propagators and teachers of Christian truth should learn more and more carefully how to state that truth. There was really no such defence as the statement of the truth with candour and with such discrimination as to prevent and obviate the misconceptions which often arose in intelligent minds from a clumsy assertion of the truth—misconceptions which, once engendered in the mind, were apt to harden the proud and obstinate by their prejudices. Their assailants went on various sides. They went on the side of physical science, which side, however, he did not think they had much to fear. Another of their assailants was literary criticism, and on that ground they had to be very careful and patient. From that side assaults were made on the integrity and composition of the books of Scripture on which they stood, and they must be very careful not to permit the Church to views or traditions respecting the letter of the Bible or the manner in which the books in times past might have been composed. Assaults were also made on the side of moral feeling or sense. And he confessed that that had to be very seriously dealt with. The remarkable thing about our present infidelity was that it assumed a strong moral position, and was very busy in looking about for a sufficient moral basis of human life and conduct, entirely without help of anything like a revealed religion. It often seemed to him that harm had been done by trying to stop that controversy, by trying to press and force down the human mind, and stifle all doubt by telling people that they must not judge anything that their Maker had done. He believed that to be a very dangerous and mischievous course to adopt. If anything seemed to be in the Bible ascribed to the servants of the Lord in days of old, what should they do? They would say that it could not be so, or that they had misconstrued the Book, or that they were partially informed, were misdirected, were not rightly guided in regard to what God had done. They would not stifle their moral sense, for they knew God was supremely just and true, and wise and good, and if He was not they were not bound to worship Him. (Applause.) They were bound to worship Him, not because He did what He willed, but because He was supremely right, true, just, pure, holy, and good. There were some of the best believers in our churches who had terrible slips and falls into doubt, and the work of this society might do great service to them. There were times when those on the rock seemed to slip down upon it, while they struggled for their lives, but they must encourage such persons, and say that God was able to lift them up again, and make them stand upon the rock. (Applause.)

M. DARDIER, of Geneva, spoke of the great necessity for the operations of such a society as this, both for England and France. He referred to the severe struggle now going on between the Jesuit authorities and the Government of the country, to the interest taken by the people in the conflict, and to the wide awakening to the importance of religious truth. The people were willing to receive the Gospel, eagerly listened to evangelists and colporteurs, and read whatever was put into their hands. He was engaged in disseminating religious literature among the Roman Catholic population, and reached the higher classes through the post. He spoke highly of the lectures delivered by the Christian Evidence Society at the Paris Exhibition, and published last year, and proposed to give them a wide circulation among those who would be benefited by the perusal of them. If the friends of the society would defray the cost of 500 copies and the postage, about £45 to £50, he would hold himself responsible for their distribution to those persons to whom he had also sent copies of the Scriptures.

The Bishop of RANGOON (Dr. Titecomb) subsequently spoke on Buddhism; T. MAC-

GREGOR, Esq., on the great advantage of open-air lectures; and Rev. Dr. KENNEDY on the Divine origin of Christianity.

#### FOWLMERE (CAMBRIDGESHIRE) CONGREGATIONAL CHURCH CENTENARY.

THE Congregationalists of Fowlmere, Cambridgeshire, celebrated the centenary of their church on Thursday and Friday, 3rd and 4th inst. The weather was not favourable, still there were large assemblies at all the engagements, and about £200 was realised for the Centenary fund. In 1878 the fabric of the chapel was thoroughly restored. New open seats were substituted for old deep pews, a new school-room erected, &c., at a cost of £592, and £100 expended on the preaching-room at Thriplow, a mile away. For the first time, it is believed, in the church's history, an appeal for help was made in these services to friends and neighbours beyond the congregation. This departure from the tradition of their fathers was taken in view of other proposed improvements and additions—vestry, care-taker's house, heating apparatus, retiling roof, &c., at a cost of between £400 and £500. The series of engagements began on Thursday with a bazaar, opened by Mr. R. Fenn, of Newmarket, under cover of a spacious marquee, lent by Mr. Bateman Brown, and erected in the pleasant grounds of Mr. F. M. Beldam-Johns. A second tent adjoining was appropriated to refreshments. In the afternoon the Rev. J. C. Harrison preached, and the Revs. J. McC. Uffen, T. B. Sainsbury, B.A., and J. B. Wilkinson, F.G.S., conducted the devotional parts of the service. A public meeting was held in the evening, over which W. Fowler, Esq., M.P., was expected to preside. Parliamentary duties prevented this; but Mr. Fowler, while expressing much regret on account of his absence, promised to assist in the works contemplated. Mr. Bond, of Cambridge, took the chair, congratulated the church on the honour of its history, on the attractive beauty and comfort of their place of worship, and on the part which they and their ancestors had taken in a ministry which had been of incalculable advantage to the nation. Much had yet to be done, and he thought that, in a century hence, when our descendants read of our standing armies, the opium iniquity of China, and our treatment, in the spirit of "ascendancy," of heathen nations, they would conclude that we had but learnt the alphabet of Christianity. The Rev. A. W. Johnson, pastor, read a concise but complete sketch of the church's history, the clue to which, he mentioned for the sake of brethren who contemplated writing the history of their church, he found in Joshua Wilson's MSS. treasured in Dr. Williams' library. Joshua Wilson gives Foulmere, with the correction Fulmer as the orthography of the name of the village, but the parish church communion plate, dated 1569, has it correctly "Fowlmere." An appreciative description was given of the labours of the ministers who had occupied the pastorate—viz., the Revs. J. Harrison, J. Kirkpatrick, E. Miles, R. Weaver, G. H. Hobbs (now in Cornwall), R. Davey (of Dover), and R. Murray (of Sheffield), the last two of whom, and the Revs. W. H. Davis (Huntingdon) and Goodeve Mabbs (London), took part in the meeting. On Friday afternoon a sermon was preached by the Rev. J. Baldwin Brown, B.A., the Revs. W. A. Guttridge, B.A., S. C. Dodge, and J. Scott assisting. All the engagements passed pleasantly and successfully.

#### MRS. STAFFORD ALLEN.

THE numerous friends of Mr. Stafford Allen will deeply sympathise with him in the loss he has sustained by the decease of his wife, Mrs. Hannah Allen, who died, of paralysis, at the residence of her daughter, at West Drayton, on Sunday last, after a very short illness. The deceased lady was highly esteemed by a wide circle of friends for her unostentatious benevolence in many ways. She was a most diligent promoter of the cause of Syrian Missions, in particular, and it is largely owing to her influence and endeavours in this direction, that the extensive mission establishment at Burmana, on Mount Lebanon, has attained its present condition of efficiency. Amongst Mrs. Allen's other beneficent activities may be mentioned her diligent and liberal distribution of religious books, both through the post and by personal gift. She was a firm believer in the efficacy of prayer for all the circumstances and occasions of life, and earnestly inculcated upon her relatives and acquaintances the habitual practice of this religious duty. It was also very pleasing to her to be able in any way to avail herself of opportunities of promoting the success of ministers of the Gospel and of facilitating their labours for the Lord.

Resolutions were passed on Saturday by the Staffordshire and Norfolk Chambers of Agriculture approving of Sir William Vernon Harcourt's Hares and Rabbits Bill. Opinions were expressed by several leading farmers that the measure would be a beneficial one to agriculturists. At the Norfolk meeting the resolution was moved by Mr. Clare Sewell Read.



## EPITOME OF NEWS.

## DOMESTIC.

The Queen and Court remain at Balmoral, and were present at Crathie Church on Sunday, when Principal Tulloch preached.

Sir Garnet Wolseley, it is said, is about to proceed to Balmoral to personally receive the thanks of the Queen for his services at the Cape. He will also, it is added, be invested with the insignia of the highest class of the Order of the Bath.

The King of Greece arrived in London, from Paris, on Thursday night. At Charing-cross he was received by the Prince of Wales, whose guest the King will be while in England. He accompanied the royal party to Ascot on Tuesday. The King paid a long visit to the Premier at his official residence, Downing-street, on Sunday afternoon, remaining upwards of an hour.

The Prince of Wales has, in compliance with a memorial from the Llandudno Commissioners, consented to visit Llandudno on the 17th inst., to open the new waterworks constructed at that place. His Royal Highness will break his journey at Llandudno for that purpose when returning from Holyhead, after opening the new docks there.

General Sir Lintorn Simmons, G.C.B., will be the officer appointed to assist Her Majesty's Ambassador at Berlin in the Conference which it is proposed to hold at that capital on the Greek frontier question.

The memorial to the Prime Minister begging the Government to reconsider their determination not to recall Sir Bartle Frere, has been forwarded to Mr. Gladstone. It has been signed by eighty-six members of the House of Commons.

Anticipating an appeal to him in a letter signed by two hundred members favourable to the Deceased Wife's Sister Bill, Mr. Gladstone has written to Sir Thomas Chambers expressing his regret that he is wholly unable to comply with the wish of the requisitionists that he should secure a night for the Bill. It is now probable that the Bill will be first introduced this Session into the House of Lords.

Earl Granville on Friday received a deputation from the Manchester Chamber of Commerce, who wished to urge upon the Government the desirability of establishing better commercial relations with France and Spain. His Lordship, in reply, admitted that the state of affairs with regard to those countries was not satisfactory. Mr. Gladstone would consider the subject in all its bearings, and if he saw anything which he could do consistent with the security of the revenue, which was likely to produce an improvement of trade, and collaterally the improvement of the tariffs of different countries, nobody would be more ready to do it.

A supplement to the *Gazette* contains instructions for the Court to go into mourning for the Empress of Russia until the 28th inst.

The Duke of Bedford's remissions to his agricultural tenants during the last eighteen months amount to over £100,000.

Mr. John P. Thomasson, one of the members for Bolton, has offered to the local School Board the sum of £6,000, which he proposes shall be devoted to the erection of a Board school for Haugh, a district of Bolton.

Mr. R. W. Dale was on Friday elected Vice-Chairman of the Birmingham School Board in the place of the late Mr. J. S. Wright.

The heavy estimates for 1880-1, according to a statement just issued, amount to £10,492,935. Last vote for the financial year £10,586,894. Net decrease on the year £93,959. The expenditure in 1878-79 amounted to £11,787,537.

The first meeting of the Convocation of the Victoria University was held at the Owens College on Friday; the Vice-Chancellor (Dr. Greenwood) presiding. The following gentlemen were elected members of the University Court: A. W. Ward, LL.D., professor of history in the Owens College; J. H. Poynting, M.A., professor of physics in the Mason College, Birmingham; Alfred Hopkinson, B.C.L., professor of law in the Owens College; and Wm. Summers, M.A., M.P.

Mr. Firth, M.P., will at an early date move for leave to introduce a Bill to establish a Municipal Government for London.

Mr. H. Broadhurst, the new Member for Stoke-upon-Trent, made his maiden speech on Thursday night in the House of Commons. Speaking on the Employers' Liability Bill, he stated that he had himself worked high up on a scaffold as a stonemason for weekly wages, and knew how frequently the lives and limbs of skilled workmen were left at the mercy of ignorant, ill-paid labourers and inefficient "plant." The *Morning Post* says that Mr. Broadhurst was warmly congratulated on his speech, and at least a score of members shook hands with him, amongst whom was the Prime Minister.

It is reported from Canterbury that recent rains have much improved the growing crops, especially the hops, and the prospects of agriculturists are now encouraging.

The *Times* states that the discussion in the Select Committee on the Parliamentary Oath was shared in by nearly all the members of the committee present. Mr. John Bright did not speak. It is stated that the balance of opinion expressed was against reporting in favour of allowing Mr. Bradlaugh to take the oath. No resolution was, however, considered, and the discussion was adjourned.

Mr. Hopwood, Sir Henry James, and Mr. Herschell supported Mr. Bradlaugh's claim, and Mr. Gibson led the discussion on the other side.

Sir James M'Garel Hogg, M.P., on Saturday evening gave his annual dinner to the Metropolitan Board of Works. The Home Secretary, in responding to the toast of "Her Majesty's Ministers," referred to works undertaken by the Board, and said that if the Board and the other bodies of the metropolis saw their way to providing London with an abundant supply of pure water, they would find in Parliament and the Government cordial allies. Among the other speakers were the Duke of Cambridge, the Earl of Devon, Lord John Manners, M.P., and the Lord Mayor.

In view of the appointment of the Select Committee upon the London Water Supply Bill, the Metropolitan Board of Works have, the *Standard* hears, retained Mr. Philbrick, Q.C., Mr. Pembroke Stephens, and Mr. Bazalgette as counsel on behalf of the ratepayers of London, while all the water companies have agreed among themselves to be represented simply as one large body, and not in each of their individual interests. Counsel to this effect have already been instructed.

A very keen political battle was fought out at Durham, on Friday, in filling up a vacancy created in the Town Council. Each party accepted the contest as a trial of strength in the largest and most important ward in the borough. Considerable excitement prevailed, and the result was the return of the Conservative by a majority of sixteen. There was a large poll.

At the Mansion House on Saturday, there was, for the second time last week, neither charge nor summons for investigation, and no criminal business was transacted during the day.

The trustees of the Duchess of Marlborough's Relief Fund at their last meeting unanimously granted the sum of £200 to the Rev. Father Nugent, of Liverpool, towards assisting the emigration of one hundred poor families to the Irish Roman Catholic colonies established in Minnesota and Nebraska.

Rapid progress has been made with the new Eddystone Lighthouse since April. Two-thirds of the solid base is now brought up to within three feet of high water spring tide, and within the next few days the original rock will be entirely covered with the stepped courses of masonry.

The Board of Trade returns for May still indicate a remarkable expansion of trade. The total value of the exports for the five months was £89,170,852, as compared with £74,242,953 for the same period in 1879, and £79,568,702 for 1878. The figures for the month are—1880, £17,227,702; 1879, £16,520,490; 1878, £16,165,075. The increase seems pretty equally distributed over the various articles of manufacture. For the first five months of the present year the total value of the imports was £173,323,060; while for the first five months of 1879 it was only £144,872,943.

The Local Government Board, after an inquiry extending over seven weeks, and costing £30,000, has refused to sanction the scheme propounded by the Lower Thames Valley Main Sewage Board for the disposal of the sewage of their district by a system of irrigation at Molesey. A provisional order has, however, been issued, extending for three years the time allowed to the Board for the diversion of the sewage from the Thames.

On Saturday evening meetings of Irishmen were held in St. James's Hall and Trafalgar-square to welcome Mr. Parnell, M.P., on his return from America. In the hall there was a large gathering, including about twenty-five members of Parliament. Mr. Justin McCarthy, M.P., who presided, presented to Mr. Parnell, on behalf of the Irishmen of London, an address of welcome. Mr. Parnell, in his reply, said the Government showed signs of following in the evil footsteps of their predecessors. The meeting in Trafalgar-square was attended by 500 or 600 persons, Mr. O'Sullivan, M.P., presiding. Amid a downfall of rain Mr. Parnell spoke a few words, and a resolution similar in tone to the address was carried by acclamation.

A curious story comes from Liverpool. A few days ago the supposed dead body of a man was found on the shore of the Mersey, near new Brighton. It was conveyed to the dead-house, and after the lapse of some time, for the purpose of inquiries, the police returned, and one of them proceeded to search the clothes. Scarcely had he begun to do so, however, when the "corpse" came rapidly to life, and, rising up on the table, demanded in vigorous tones "What are you doing?" The searcher retreated from the chamber in terror, whereupon the "corpse" began to follow. It was found that instead of having been drowned the man had simply got very drunk, and had fallen helpless on the beach. Had the tides been spring instead of neap he would have been covered at high water.

## FOREIGN.

The Prefects are now waiting on the Minister of the Interior, in successive batches, to receive their instructions concerning the dispersion of the religious orders in their respective jurisdictions in accordance with the March decrees.

In the duel fought with swords the other day between M. Rochefort and a Paris journalist

on Swiss territory, the former was wounded in the stomach, but it is stated that his life is not in danger. As his antagonist's weapon entered obliquely, no vital part was touched, although the loss of blood was considerable.

There is quite an epidemic of duelling in Paris just now. The editor of the *Voltaire* had a meeting the other day with a member of the Jockey Club, who had been offended by an article in that journal. The latter was wounded. The editor of the *Gaulois* is still prepared to do battle with M. Rochefort. M. Villar has challenged M. Lepelletier, and the challenge has been accepted, the duel to come off as soon as the election for Lyons is settled. A hostile meeting is also being arranged between M. Lunauve, the Deputy for the Dordogne, and M. Achille Simon, the defeated candidate; but the arbitrators have found it impossible so far to decide who has the choice of weapons. One duel was fought on the Belgian frontier on Saturday, and another at Angoulême, in both of which slight wounds were inflicted.

It is stated that the French Government has now given the Government at Athens a formal and explicit promise to support its claim to the possession of Janina.

The betrothal of Prince William, eldest son of the Crown Prince of Germany, to Princess Augusta Victoria of Schleswig-Holstein-Sonderburg-Augustenburg, has been officially announced.

Prince Gortschakoff, on his way to Baden, last week, received a visit from Prince Bismarck. The Russian Chancellor, whose health is still delicate, has practically relinquished the direction of foreign affairs. M. de Giers acts in his stead.

There is a very large amount of political excitement in Madrid just now. The new combination of Liberal parties are attacking the Ministry with great virulence; and it is remarked as significant that the attacking party includes the generals most popular with the army. Señor Canovas, however, is believed still to have a majority in the Cortes, and, after obtaining a vote of confidence, contemplates the prorogation of the Legislature until November.

It is stated in the *Standard* that a telegram has been received at Lisbon from Mozambique informing the Portuguese Government of the capture of the powerful chief Mucuse, who was the principal slave exporter. Three dhows have been taken, with 200 slaves on board.

The strife of parties in the new Italian Parliament grows fiercer. The Dissident Left has again attacked the Ministerial Left. Signor Nicotera's organ in the Press denounces the Government as weak and impotent, and as being the cause of fratricidal contests. The *Diritto* remarks that a situation more afflicting than the present cannot be imagined, and that it is necessary to get out of it at whatever cost.

The formal opening of the Mount Vesuvius railway took place on Sunday, and was celebrated by a *fête*, to which 150 persons were invited. Several ascents were made in the course of the day, and on each occasion the machinery worked satisfactorily. The line runs to within a very short distance of the mouth of the crater, and the time occupied in the journey from the foot of the mountain to the terminus is about eight minutes.

At the second election for Lyons, M. Blanqui was defeated by his Republican antagonists by a majority of more than 2,000 votes.

The explanation given of Colonel Gordon's resignation is that on reaching Bombay advice met him from Brussels urging him to join the expedition fitted out by the King of the Belgians to explore Central Africa.

The Maharajah of Travancore, one of the most enlightened native Princes, died yesterday week. During his reign of twenty years, he succeeded in raising Travancore to the position of the model native State of India. He is succeeded by his younger brother, hitherto known as the first Prince of Travancore. The new Maharajah is said to be no less enlightened than his predecessor.

The Empress Eugénie arrived on the 28th ult. at Itoyozi, near the spot where the late Prince Napoleon met his death.

A telegram from Capetown states that a petition is being signed at Pretoria, in the Transvaal, against any reversal of the policy of annexation.

TESTIMONIAL.—An interesting gathering took place recently in the Vestry Hall, Chelsea, in connection with the thirtieth anniversary of the West London Permanent Mutual Building Society, the principal feature of which was the presentation of a testimonial (consisting of a handsome marble clock and tazza, and a purse of £170) to Mr. J. T. Stanesby, the secretary and originator of the society. A large number of members, as well as the representatives of other societies, assembled to do honour to Mr. Stanesby, and the presentation was made by Sir Charles Wentworth Dilke, M.P., who took occasion to refer to Mr. Stanesby's long-continued services, not only in behalf of his own society but in the promotion of the principles on which such associations are founded, with especial reference to the adoption of the permanent as distinguished from the terminable type, and the introduction of mutuality of interest as between investors and borrowers. Congratulatory addresses were delivered by several other gentlemen, some of whom referred to the benefits they had personally received by the facilities which the society had afforded them in the acquisition of house property.

## EMIGRATION TO MINNESOTA.

The superintendent and directors of the Minnesota Board of Home Missions have issued an address to the Congregationalists of Britain, in which they say:—"Dear Brethren,—Learning that not a few of your number are intending to emigrate to America this season, we, representing the Congregationalists of Minnesota, and your kindred according to the faith, desire to call your attention to this State, and assure you of our welcome should you locate within its borders. As to its salubrious climate, its natural resources, and general features of attraction, we refer you to the accompanying pamphlet, issued by the State Board of Immigration. As to where desirable lands, other than those held by the Government, can be obtained, we refer you to the cards of the leading Railroad Companies most interesting in our State, herewith appended. We have a religious interest in your locating amongst us, and for that reason particularly, we take the liberty of suggesting our own State as one likely to offer these coming to this Western country an every way attractive home. We have 137 churches, with 6,654 members, of which 90 are under the care of the Home Missionary Society. Thirteen of these were organised in 1879, and a larger number will doubtless be formed this year. This may be taken as evidence of the vigour and steady growth of the churches of our order and faith. We are now third on the list of distinctively Protestant denominations, and are quite likely to rise to the second place in respect to the number of churches and material strength. Our general Conference, meeting annually, brings the pastors and brethren of our churches together for purposes of fellowship and for religious services full of interest, profit, and enjoyment. District Conferences, meeting also every year, serve to draw together in the bonds of friendship and co-operative labours, the churches included in a more limited field. We are sure you will find a cordial welcome into these young churches, like unto your own in belief and practice, and that in them you will find opportunity for such Christian usefulness as in a new country is always possible. By coming to us, and labouring with us as brethren in the Lord, you can aid in building up institutions dear to us both, and do much towards shaping the religious and educational development of the State as a whole. We therefore suggest to any in your congregations expecting to emigrate, to seriously canvass the advantages Minnesota has to offer to those seeking settlements in this Western land, and we take this method of assuring such of our readiness to welcome to our State those who share with us a like faith, and have been connected with Congregational churches in the mother country."

## FUNERAL OF THE REV. J. CURWEN.

The funeral of the late Rev. John Curwen took place, as we announced, on Thursday afternoon, the 3rd inst., at the City of London Cemetery, Ilford. A large assembly was present. Some fifteen or sixteen carriages were in the procession, in the first two of which were Mr. John Spencer Curwen, eldest son of the deceased, with his brothers, Mr. J. Spedding Curwen and Mr. Herbert Curwen, accompanied by their wives, and Mr. Banks, with Mrs. Banks, the daughter of the deceased. The former part of the service in the chapel was conducted by the Rev. James Knaggs, of Stratford, Mr. Curwen's pastor. An address was delivered by the Rev. J. A. Macfadyen, of Manchester, an intimate friend of the departed, after which the Rev. Dr. Kennedy offered prayer. At the grave, when the coffin, covered with wreaths and immortelles, was lowered to its last resting-place, the Rev. J. Knaggs proceeded with the service, an interesting and impressive feature of which was the singing of two well-known hymns—"Servant of God, well done!" and "Go forward, Christian soldier!" They were sung with depth and intensity of feeling, and with that perfection of taste and harmony which solo-faists are famous for securing. The Rev. T. W. Davids, of Colchester, a near neighbour of Mr. Curwen's, pronounced the benediction. We may add that the Rev. Dr. Newth, Dr. Evans, the Revs. G. M. Murphy, D. Alexander (of Plaistow), J. Foster, J. Andrews (Wesleyan), and R. Ross, incumbent of Immanuel Church, Upton, were present, as also Dr. Stain (organist of St. Paul's), A. J. Ellis, Esq. F.R.S., and representatives of the Tonic Sol-fa movement, from Scotland, Ireland, Wales, and various parts of England. The Rev. James Knaggs preached a funeral sermon last Sunday evening, founded upon Acts xiii. 36—"For David, after he had served his own generation by the will of God, fell on sleep." The biographical statement will be finished by Mr. Knaggs on Sunday evening, June 20th.

On Sunday evening next a memorial service will be held in Stepney Meeting House, when Dr. Kennedy will preach.



to what they believed to be right. They could have no better instance of that than in Mr. Gladstone, who took the chair at the distribution of the prizes last year. At that time Mr. Gladstone was one of those who were holding the principle through the abuse that was showered upon him by what appeared to be the majority of the people of England, and by a vast majority in Parliament, and many leading papers were calling him all the names they could think of; but he believed he was right, and he did not swerve an inch. Now he had his reward. (Applause.) He could give many similar instances. Whether it be through good report or evil report, they might depend upon it that when they came to the end of their life, the things they would look back upon with most pleasure were those occasions when they had stood firm to principle, even though great sacrifices seemed to be staring them in the face. As he understood it, those were the great principles upon which the school had been founded. He implored them, in conclusion, for the honour of their school, their ancestors, and the honour of their country, to carry out those principles in their own lives, and hand them down unscathed to generations yet to come. (Loud applause.)

On the motion of Mr. E. B. Dawson, a vote of thanks was accorded to the Chairman, and the proceedings terminated.

#### CHRISTIAN EVIDENCE SOCIETY.

THE annual meeting of this society was held, last week, at Willis's Rooms. The chair was taken by Sir William Muir, K.C.S.I., who was supported by the Bishop of Carlisle, the Bishop of Bangor, Rev. Donald Fraser, D.D., Rev. J. Kennedy, D.D., M. Dardier (Geneva), T. Garfit, Esq., M.P., J. Macgregor, Esq., Professor Redford, Revs. P. Barker, Jas. Davis, T. Waterman, and others.

After the reading of a portion of the Scriptures and prayer,

The SECRETARY read a summary of the report, to the effect that the past year had been one of steady, satisfactory progress. In London seventy-four lectures or sermons had been delivered in various districts, some intended for the more educated classes, some dealing with the objections raised by "Secularists." In the provinces seventy-three lectures had been given in several important towns—e.g., Northampton, Oldham, Jarrow-on-Tyne, Plymouth, Bath, Gloucester, Cheltenham, &c., and encouraging reports had been received of the work. In the open air 187 lectures were delivered last year in different parts of London, where on Sundays working men are accustomed to congregate, and where Secularist lectures are being constantly given. The committee had reason to believe that much good had been done by their open-air lectures. With reference to the society's "Scheme of Study," a considerable number of students had been examined, and prizes and certificates had been awarded to those who had distinguished themselves. Believing that this educational work was of great importance, the committee were glad to report that some of the students had attained a high standard of proficiency in different branches of Christian evidences. As to literature the chief feature in the past year had been the issue of 2,500 volumes of lectures, in sets, at half the original prices. Encouraged by the success of this undertaking the committee were now arranging for a still cheaper issue of the same volumes. The lectures delivered in Paris during the Exhibition of 1878 had been recently published in a volume entitled "La Vérité Chrétienne et le Doute Moderne." Financially the past year had been fairly favourable notwithstanding the general commercial depression, the receipts having been £1,443, the expenditure £1,448, making the balance in hand at the close of the financial year less than last year. As the contributions were £100 less than last year, it was necessary for the society's friends to exert themselves to improve the financial position, so that the committee might be able still further to carry out the work (needed so much at the present time), of counteracting the progress of unbelief, and of promoting the knowledge of the reasons on which our faith rests.

The CHAIRMAN regarded the society as most important—important for the interests of this country and for the interests of Christianity at large. He called attention to the extreme inadequacy of the funds which were contributed for its support. It professed to be the advocate and justifier of Christianity in these islands and throughout the world. For that purpose it was necessary that it should take a prominent position, and should be greatly supported, and it astonished him to find that only £1,400 could be raised for its efforts. That ought not to be, and he trusted that in the future the society would not be crippled through want of funds, but that whatever funds were needed would be abundantly supplied. Speaking of the work of the society, and the mole in which it was carried out, the chairman testified to the extreme usefulness by which the arguments of infidels were met, and urged that the efforts of the society should not be relaxed, but that renewed vigour should be put into the work, that the gauntlet should be thrown down to their enemies, and that they should be challenged to reply. There was one branch in which the society, as the exponent of the

evidences of Christianity, might take a more forward position, and that was in the creation of a literature which should be prepared to cope with the advances of philosophy in the present day. He thought that when the theories of Darwin and Huxley were spoken of among Christian men there was a timidity in their remarks as if they were afraid to grapple with the subjects brought forward. In some of the lectures which had been given in connection with this society during the past year those advances of philosophy had been met, but he thought the style in which they had been met had been rather too apologetic, and that Christian argument had been put too much on the defensive instead of being given boldly. They should act more on the offensive; they should grasp the theories and the truths brought out by such men as he had mentioned; they should set their agents to work upon them, and have literature scattered broadcast throughout the country, showing that the arguments put forth were not that we should fall down to Nature, but worship Nature's God, for it was He who made us, and not we ourselves. The chairman then entered at length into the difference between our religion and other religions. In conclusion, he expressed a hope that publications would be distributed throughout the country setting forth the arguments in favour of Christianity, that the society had a great future before it, and that God's blessing would rest upon it.

The Bishop of CARLISLE moved the adoption of the report. He said that to his own comprehension there were some portions of the society's work which stood out in very conspicuous importance before others, with regard to the probable utility of their results, and he ventured to specify that the giving of lectures in the very places in which lectures had also been given against their views was an excellent thing. If these lectures are given in a proper spirit and with wisdom he could not but think that they must have a very good effect, and enable them to combat difficulties which arose; and he thought that very important, for it showed that they who were on the side of the truth were not afraid of taking up their armour and meeting the enemy on his own ground, hearing what he had to say and answering him. He believed that they would have a very good effect, and strengthen the faith of the weak, and, perhaps, bring back those who had been led aside from the faith altogether. He thought it exceedingly likely that a congregation might be frequently collected in the summer months in open spaces, and that people would be very glad to hear, in places where they might have been accustomed to listen to lectures of another sort, some distinct lectures on the evidence of the truth of the religion in which they were brought up. It was that department of the operations of the society which he looked upon as being the most important part of the work. As to scattering literature throughout the country, showing that atheistic arguments were totally wrong, he said he did not think that they would get so many people to read it as if they wrote in those very journals in which articles on the other side of the question had already appeared, and he would recommend it as worthy of consideration to some of those who wrote in connection with the subject before them, to occasionally send an article upon a subject of this kind to those periodicals, and they would find that those articles would be read by the very persons for whom they were intended. What did we find with regard to the progress of Christianity in these days? That there was a great amount of infidelity which they all deplored, and the existence of which was the very thing that brought them there to-day. But did that infidelity stand alone? Were they going down in the scale of Christian life? Was there the smallest indication that there was less love towards the Lord Jesus Christ, and less belief in the operation of the Holy Ghost now than there was at any previous period of the history of Christ's Church? He would not say anything of the kind, for wherever they went they found churches rising almost by magic, and the number of clergy was considerably increased, and the attendance at places of worship was much larger than it was; and if they looked to foreign parts, they found that the efforts to propagate Christianity were infinitely greater than at any previous period. (Applause.) If they looked at India, America, Africa, the Antipodes, or wherever they were pleased to look, they would find that there were earnest, self-denying efforts being made to promote religion much more than there ever were before. That being so, it was contrary to human probability that a man should look 500 years hence, and say he found that religion had passed away, and he thought that to allow their minds to dwell upon that kind of anticipation was mischievous, and took away their minds from that which he thought was really the great danger. That danger—if the Christian Church has a danger at all—was, lest the spirit of those who worshipped Christ should be brought down from that position which it now held. He believed it was a matter of fact that the Christian Church had never been displaced by any other religion but one, and that was the religion to which the chairman had referred—the Mohammedan religion. That religion had, no doubt, done this most grievous thing, that over a large portion of the earth it had usurped the place of

Christianity. But how did it do it? Was it by a religion of humanity or any kind of philosophical or scientific refinement? Nothing of the kind. It was by the reassertion of the great and mighty truth of the existence of the one God, which truth, he feared, had to a very great extent been forgotten. (Cheers.)

The Rev. DONALD FRASER, D.D., seconded the resolution. He observed that while the great mass of Christian people were quite calm and undisturbed, no doubt there was a considerable increase of scepticism more or less pronounced, and one heard voices sometimes crying that faith was impossible, that faith was dead, and that reason and science were henceforth their only God. He agreed with the Bishop of Carlisle that value should be attached to the direct replies which this society gave to speakers and teachers on the infidel side. These replies had done good in several cases, and might do good in many more so long as men had not taken their places in the scorner's chair. He had never known any person brought over to the faith, except one, who had sat down deliberately in the scorner's chair. He believed the scoffer's was not merely the hard, but the shallow intellect; he had a corrupt heart, and so long as people did not quite sink into that position the influence given by this society would have a powerful and beneficial effect. A point which he wished to bring forward was that he thought it most desirable that propagators and teachers of Christian truth should learn more and more carefully how to state that truth. There was really no such defence as the statement of the truth with candour and with such discrimination as to prevent and obviate the misconceptions which often arose in intelligent minds from a clumsy assertion of the truth—misconceptions which, once engendered in the mind, were apt to harden the proud and obstinate by their prejudices. Their assailants went on various sides. They went on the side of physical science, which side, however, he did not think they had much to fear. Another of their assailants was literary criticism, and on that ground they had to be very careful and patient. From that side assaults were made on the integrity and composition of the ancient books of Scripture on which they stood, and they must be very careful not to commit the Church to views or traditions respecting the letter of the Bible or the manner in which the books in times past might have been composed. Assaults were also made on the side of moral feeling or sense. And he confessed that that had to be very seriously dealt with. The remarkable thing about our present infidelity was that it assumed a strong moral position, and was very busy in looking about for a sufficient moral basis of human life and conduct, entirely without help of anything like a revealed religion. It often seemed to him that harm had been done by trying to stop that controversy, by trying to press and force down the human mind, and stifle all doubt by telling people that they must not judge anything that their Maker had done. He believed that to be a very dangerous and mischievous course to adopt. If anything seemed to be in the Bible ascribed to the servants of the Lord in days of old, what should they do? They would say that it could not be so, or that they had misconstrued the Book, or that they were partially informed, were misdirected, were not rightly guided in regard to what God had done. They would not stifle their moral sense, for they knew God was supremely just and true, and wise and good, and if He was not they were not bound to worship Him. (Applause.) They were bound to worship Him, not because He did what He willed, but because He was supremely right, true, just, pure, holy, and good. There were some of the best believers in our churches who had terrible slips and falls into doubt, and the work of this society might do great service to them. There were times when those on the rock seemed to slip down upon it, while they struggled for their lives, but they must encourage such persons, and say that God was able to lift them up again, and make them stand upon the rock. (Applause.)

M. DARDIER, of Geneva, spoke of the great necessity for the operations of such a society as this, both for England and France. He referred to the severe struggle now going on between the Jesuit authorities and the Government of the country, to the interest taken by the people in the conflict, and to the wide awakening to the importance of religious truth. The people were willing to receive the Gospel, eagerly listened to evangelists and colporteurs, and read whatever was put into their hands. He was engaged in disseminating religious literature among the Roman Catholic population, and reached the higher classes through the post. He spoke highly of the lectures delivered by the Christian Evidence Society at the Paris Exhibition, and published last year, and proposed to give them a wide circulation among those who would be benefited by the perusal of them. If the friends of the society would defray the cost of 500 copies and the postage, about £45 to £50, he would hold himself responsible for their distribution to those persons to whom he had also sent copies of the Scriptures.

The Bishop of RANGOON (Dr. Titecomb) subsequently spoke on Buddhism; T. Mac-

GREGOR, Esq., on the great advantage of open-air lectures; and Rev. Dr. KENNEDY on the Divine origin of Christianity.

#### FOWLMERE (CAMBRIDGESHIRE) CONGREGATIONAL CHURCH CENTENARY.

THE Congregationalists of Fowlmere, Cambridgeshire, celebrated the centenary of their church on Thursday and Friday, 3rd and 4th inst. The weather was not favourable, still there were large assemblies at all the engagements, and about £200 was realised for the Centenary fund. In 1878 the fabric of the chapel was thoroughly restored. New open seats were substituted for old deep pews, a new school-room erected, &c., at a cost of £592, and £100 expended on the preaching-room at Thriplow, a mile away. For the first time, it is believed, in the church's history, an appeal for help was made in these services to friends and neighbours beyond the congregation. This departure from the tradition of their fathers was taken in view of other proposed improvements and additions—vestry, care-taker's house, heating apparatus, retilling roof, &c., at a cost of between £100 and £500. The series of engagements began on Thursday with a bazaar, opened by Mr. R. Fenn, of Newmarket, under cover of a spacious marquee, lent by Mr. Bateman Brown, and erected in the pleasant grounds of Mr. F. M. Beklam-Johns. A second tent adjoining was appropriated to refreshments. In the afternoon the Rev. J. C. Harrison preached, and the Revs. J. McC. Uffen, T. B. Sainsbury, B.A., and J. B. Wilkinson, F.G.S., conducted the devotional parts of the service. A public meeting was held in the evening, over which W. Fowler, Esq., M.P., was expected to preside. Parliamentary duties prevented this; but Mr. Fowler, while expressing much regret on account of his absence, promised to assist in the works contemplated. Mr. Bond, of Cambridge, took the chair, congratulated the church on the honour of its history, on the attractive beauty and comfort of their place of worship, and on the part which they and their ancestors had taken in a ministry which had been of incalculable advantage to the nation. Much had yet to be done, and he thought that, in a century hence, when our descendants read of our standing armies, the opium iniquity of China, and our treatment, in the spirit of "ascendancy," of heathen nations, they would conclude that we had but learnt the alphabet of Christianity. The Rev. A. W. Johnson, pastor, read a concise but complete sketch of the church's history, the clue to which, he mentioned for the sake of brethren who contemplated writing the history of their church, he found in Joshua Wilson's MSS. treasured in Dr. Williams' library. Joshua Wilson gives Fowlmere, with the correction *Fulmer* as the orthography of the name of the village, but the parish church communion plate, dated 1569, has it correctly "Fowlmere." An appreciative description was given of the labours of the ministers who had occupied the pastorate—viz., the Revs. J. Harrison, J. Kirkpatrick, E. Miles, R. Weaver, G. H. Hobbs (now in Cornwall), R. Davey (of Dover), and R. Murray (of Sheffield), the last two of whom, and the Revs. W. H. Davis (Huntingdon) and Goodeve Mabbs (London), took part in the meeting. On Friday afternoon a sermon was preached by the Rev. J. Baldwin Brown, B.A., the Revs. W. A. Guttridge, B.A., S. C. Dodge, and J. Scott assisting. All the engagements passed pleasantly and successfully.

#### MRS. STAFFORD ALLEN.

THE numerous friends of Mr. Stafford Allen will deeply sympathise with him in the loss he has sustained by the decease of his wife, Mrs. Hannah Allen, who died, of paralysis, at the residence of her daughter, at West Drayton, on Sunday last, after a very short illness. The deceased lady was highly esteemed by a wide circle of friends for her unostentatious benevolence in many ways. She was a most diligent promoter of the cause of Syrian Missions, in particular, and it is largely owing to her influence and endeavours in this direction, that the extensive mission establishment at Burmana, on Mount Lebanon, has attained its present condition of efficiency. Amongst Mrs. Allen's other beneficent activities may be mentioned her diligent and liberal distribution of religious books, both through the post and by personal gift. She was a firm believer in the efficacy of prayer for all the circumstances and occasions of life, and earnestly inculcated upon her relatives and acquaintances the habitual practice of this religious duty. It was also very pleasing to her to be able in any way to avail herself of opportunities of promoting the success of ministers of the Gospel and of facilitating their labours for the Lord.

Resolutions were passed on Saturday by the Staffordshire and Norfolk Chambers of Agriculture approving of Sir William Vernon Harcourt's Hares and Rabbits Bill. Opinions were expressed by several leading farmers that the measure would be a beneficial one to agriculturists. At the Norfolk meeting the resolution was moved by Mr. Clare Sewell Read.



## EPITOME OF NEWS.

## DOMESTIC.

The Queen and Court remain at Balmoral, and were present at Crathie Church on Sunday, when Principal Tulloch preached.

Sir Garnet Wolseley, it is said, is about to proceed to Balmoral to personally receive the thanks of the Queen for his services at the Cape. He will also, it is added, be invested with the insignia of the highest class of the Order of the Bath.

The King of Greece arrived in London, from Paris, on Thursday night. At Charing-cross he was received by the Prince of Wales, whose guest the King will be while in England. He accompanied the royal party to Ascot on Tuesday. The King paid a long visit to the Premier at his official residence, Downing-street, on Sunday afternoon, remaining upwards of an hour.

The Prince of Wales has, in compliance with a memorial from the Llandudno Commissioners, consented to visit Llandudno on the 17th inst., to open the new waterworks constructed at that place. His Royal Highness will break his journey at Llandudno for that purpose when returning from Holyhead, after opening the new docks there.

General Sir Lintorn Simmons, G.C.B., will be the officer appointed to assist Her Majesty's Ambassador at Berlin in the Conference which it is proposed to hold at that capital on the Greek frontier question.

The memorial to the Prime Minister begging the Government to reconsider their determination not to recall Sir Bartle Frere, has been forwarded to Mr. Gladstone. It has been signed by eighty-six members of the House of Commons.

Anticipating an appeal to him in a letter signed by two hundred members favourable to the Deceased Wife's Sister Bill, Mr. Gladstone has written to Sir Thomas Chambers expressing his regret that he is wholly unable to comply with the wish of the requisitionists that he should secure a night for the Bill. It is now probable that the Bill will be first introduced this Session into the House of Lords.

Earl Granville on Friday received a deputation from the Manchester Chamber of Commerce, who wished to urge upon the Government the desirability of establishing better commercial relations with France and Spain. His lordship, in reply, admitted that the state of affairs with regard to those countries was not satisfactory. Mr. Gladstone would consider the subject in all its bearings, and if he saw anything which he could do consistent with the security of the revenue, which was likely to produce an improvement of trade, and collaterally the improvement of the tariffs of different countries, nobody would be more ready to do it.

A supplement to the *Gazette* contains instructions for the Court to go into mourning for the Empress of Russia until the 28th inst.

The Duke of Bedford's remissions to his agricultural tenants during the last eighteen months amount to over £100,000.

Mr. John P. Thomasson, one of the members for Bolton, has offered to the local School Board the sum of £6,000, which he proposes shall be devoted to the erection of a Board school for Haugh, a district of Bolton.

Mr. R. W. Dale was on Friday elected Vice-Chairman of the Birmingham School Board in the place of the late Mr. J. S. Wright.

The heavy estimates for 1880-1, according to a statement just issued, amount to £10,492,935. Last vote for the financial year £10,586,894. Net decrease on the year £93,959. The expenditure in 1878-79 amounted to £11,787,537.

The first meeting of the Convocation of the Victoria University was held at the Owens College on Friday; the Vice-Chancellor (Dr. Greenwood) presiding. The following gentlemen were elected members of the University Court: A. W. Ward, LL.D., professor of history in the Owens College; J. H. Poynting, M.A., professor of physics in the Mason College, Birmingham; Alfred Hopkinson, B.C.L., professor of law in the Owens College; and Wm. Summers, M.A., M.P.

Mr. Firth, M.P., will at an early date move for leave to introduce a Bill to establish a Municipal Government for London.

Mr. H. Broadhurst, the new Member for Stoke-upon-Trent, made his maiden speech on Thursday night in the House of Commons. Speaking on the Employers' Liability Bill, he stated that he had himself worked high up on a scaffold as a stonemason for weekly wages, and knew how frequently the lives and limbs of skilled workmen were left at the mercy of ignorant, ill-paid labourers and inefficient "plant." The *Morning Post* says that Mr. Broadhurst was warmly congratulated on his speech, and at least a score of members shook hands with him, amongst whom was the Prime Minister.

It is reported from Canterbury that recent rains have much improved the growing crops, especially the hops, and the prospects of agriculturists are now encouraging.

The *Times* states that the discussion in the Select Committee on the Parliamentary Oath was shared in by nearly all the members of the committee present. Mr. John Bright did not speak. It is stated that the balance of opinion expressed was against reporting in favour of allowing Mr. Bradlaugh to take the oath. No resolution was, however, considered, and the discussion was adjourned.

Mr. Hopwood, Sir Henry James, and Mr. Herschell supported Mr. Bradlaugh's claim, and Mr. Gibson led the discussion on the other side.

Sir James M'Garel Hogg, M.P., on Saturday evening gave his annual dinner to the Metropolitan Board of Works. The Home Secretary, in responding to the toast of "Her Majesty's Ministers," referred to works undertaken by the Board, and said that if the Board and the other bodies of the metropolis saw their way to providing London with an abundant supply of pure water, they would find in Parliament and the Government cordial allies. Among the other speakers were the Duke of Cambridge, the Earl of Devon, Lord John Manners, M.P., and the Lord Mayor.

In view of the appointment of the Select Committee upon the London Water Supply Bill, the Metropolitan Board of Works have, the *Standard* hears, retained Mr. Philbrick, Q.C., Mr. Pembroke Stephens, and Mr. Bazalgette as counsel on behalf of the ratepayers of London, while all the water companies have agreed among themselves to be represented simply as one large body, and not in each of their individual interests. Counsel to this effect have already been instructed.

A very keen political battle was fought out at Durham, on Friday, in filling up a vacancy created in the Town Council. Each party accepted the contest as a trial of strength in the largest and most important ward in the borough. Considerable excitement prevailed, and the result was the return of the Conservative by a majority of sixteen. There was a large poll.

At the Mansion House on Saturday, there was, for the second time last week, neither charge nor summons for investigation, and no criminal business was transacted during the day.

The trustees of the Duchess of Marlborough's Relief Fund at their last meeting unanimously granted the sum of £200 to the Rev. Father Nugent, of Liverpool, towards assisting the emigration of one hundred poor families to the Irish Roman Catholic colonies established in Minnesota and Nebraska.

Rapid progress has been made with the new Eddystone Lighthouse since April. Two-thirds of the solid base is now brought up to within three feet of high water spring tide, and within the next few days the original rock will be entirely covered with the stepped courses of masonry.

The Board of Trade returns for May still indicate a remarkable expansion of trade. The total value of the exports for the five months was £89,170,852, as compared with £74,242,953 for the same period in 1879, and £79,568,702 for 1878. The figures for the month are—1880, £17,227,702; 1879, £16,520,490; 1878, £16,165,075. The increase seems pretty equally distributed over the various articles of manufacture. For the first five months of the present year the total value of the imports was £173,323,060; while for the first five months of 1879 it was only £144,872,913.

The Local Government Board, after an inquiry extending over seven weeks, and costing £30,000, has refused to sanction the scheme propounded by the Lower Thames Valley Main Sewage Board for the disposal of the sewage of their district by a system of irrigation at Molesey. A provisional order has, however, been issued, extending for three years the time allowed to the Board for the diversion of the sewage from the Thames.

On Saturday evening meetings of Irishmen were held in St. James's Hall and Trafalgar-square to welcome Mr. Parnell, M.P., on his return from America. In the hall there was a large gathering, including about twenty-five members of Parliament. Mr. Justin McCarthy, M.P., who presided, presented to Mr. Parnell, on behalf of the Irishmen of London, an address of welcome. Mr. Parnell, in his reply, said the Government showed signs of following in the evil footsteps of their predecessors. The meeting in Trafalgar-square was attended by 500 or 600 persons, Mr. O'Sullivan, M.P., presiding. Amid a downfall of rain Mr. Parnell spoke a few words, and a resolution similar in tone to the address was carried by acclamation.

A curious story comes from Liverpool. A few days ago the supposed dead body of a man was found on the shore of the Mersey, near new Brighton. It was conveyed to the dead-house, and after the lapse of some time, for the purpose of inquiries, the police returned, and one of them proceeded to search the clothes. Scarcely had he begun to do so, however, when the "corpse" came rapidly to life, and, rising up on the table, demanded in vigorous tones "What are you doing?" The searcher retreated from the chamber in terror, whereupon the "corpse" began to follow. It was found that instead of having been drowned the man had simply got very drunk, and had fallen helpless on the beach. Had the tides been spring instead of neap he would have been covered at high water.

## FOREIGN.

The Prefects are now waiting on the Minister of the Interior, in successive batches, to receive their instructions concerning the dispersion of the religious orders in their respective jurisdictions in accordance with the March decrees.

In the duel fought with swords the other day between M. Rochefort and a Paris journalist

on Swiss territory, the former was wounded in the stomach, but it is stated that his life is not in danger. As his antagonist's weapon entered obliquely, no vital part was touched, although the loss of blood was considerable.

There is quite an epidemic of duelling in Paris just now. The editor of the *Voltaire* had a meeting the other day with a member of the Jockey Club, who had been offended by an article in that journal. The latter was wounded. The editor of the *Gaulois* is still prepared to do battle with M. Rochefort. M. Villar has challenged M. Lepelletier, and the challenge has been accepted, the duel to come off as soon as the election for Lyons is settled. A hostile meeting is also being arranged between M. Lannauve, the Deputy for the Dordogne, and M. Achille Simon, the defeated candidate; but the arbitrators have found it impossible so far to decide who has the choice of weapons. One duel was fought on the Belgian frontier on Saturday, and another at Angoulême, in both of which slight wounds were inflicted.

It is stated that the French Government has now given the Government at Athens a formal and explicit promise to support its claim to the possession of Janina.

The betrothal of Prince William, eldest son of the Crown Prince of Germany, to Princess Augusta Victoria of Schleswig-Holstein-Sonderburg-Angustenburg, has been officially announced.

Prince Gortschakoff, on his way to Baden, last week, received a visit from Prince Bismarck. The Russian Chancellor, whose health is still delicate, has practically relinquished the direction of foreign affairs. M. de Giers acts in his stead.

There is a very large amount of political excitement in Madrid just now. The new combination of Liberal parties are attacking the Ministry with great virulence; and it is remarked as significant that the attacking party includes the generals most popular with the army. Señor Canovas, however, is believed still to have a majority in the Cortes, and, after obtaining a vote of confidence, contemplates the prorogation of the Legislature until November.

It is stated in the *Standard* that a telegram has been received at Lisbon from Mozambique informing the Portuguese Government of the capture of the powerful chief Mucuse, who was the principal slave exporter. Three dhows have been taken, with 200 slaves on board.

The strife of parties in the new Italian Parliament grows fiercer. The Dissident Left has again attacked the Ministerial Left. Signor Nicotera's organ in the Press denounces the Government as weak and impotent, and as being the cause of fratricidal contests. The *Diritto* remarks that a situation more afflicting than the present cannot be imagined, and that it is necessary to get out of it at whatever cost.

The formal opening of the Mount Vesuvius railway took place on Sunday, and was celebrated by a *fête*, to which 150 persons were invited. Several ascents were made in the course of the day, and on each occasion the machinery worked satisfactorily. The line runs to within a very short distance of the mouth of the crater, and the time occupied in the journey from the foot of the mountain to the terminus is about eight minutes.

At the second election for Lyons, M. Blanqui was defeated by his Republican antagonists by a majority of more than 2,000 votes.

The explanation given of Colonel Gordon's resignation is that on reaching Bombay advisers met him from Brussels urging him to join the expedition fitted out by the King of the Belgians to explore Central Africa.

The Maharajah of Travancore, one of the most enlightened native Princes, died yesterday week. During his reign of twenty years, he succeeded in raising Travancore to the position of the model native State of India. He is succeeded by his younger brother, hitherto known as the first Prince of Travancore. The new Maharajah is said to be no less enlightened than his predecessor.

The Empress Eugénie arrived on the 28th ult. at Ityozzi, near the spot where the late Prince Napoleon met his death.

A telegram from Capetown states that a petition is being signed at Pretoria, in the Transvaal, against any reversal of the policy of annexation.

TESTIMONIAL.—An interesting gathering took place recently in the Vestry Hall, Chelsea, in connection with the thirtieth anniversary of the West London Permanent Mutual Building Society, the principal feature of which was the presentation of a testimonial (consisting of a handsome marble clock and tazas, and a purse of £170) to Mr. J. T. Stanesby, the secretary and originator of the society. A large number of members, as well as the representatives of other societies, assembled to do honour to Mr. Stanesby, and the presentation was made by Sir Charles Wentworth Dilke, M.P., who took occasion to refer to Mr. Stanesby's lengthened services, not only in behalf of his own society but in the promotion of the principles on which such associations are founded, with especial reference to the adoption of the permanent as distinguished from the terminable type, and the introduction of mutuality of interest as between investors and borrowers. Congratulatory addresses were delivered by several other gentlemen, some of whom referred to the benefits they had personally derived by the facilities which the society had afforded them in the acquisition of house property.

## EMIGRATION TO MINNESOTA.

THE superintendent and directors of the Minnesota Board of Home Missions have issued an address to the Congregationalists of Britain, in which they say:—"Dear Brethren,—Learning that not a few of your number are intending to emigrate to America this season, we, representing the Congregationalists of Minnesota, and your kindred according to the faith, desire to call your attention to this State, and assure you of our welcome should you locate within its borders. As to its salubrious climate, its natural resources, and general features of attraction, we refer you to the accompanying pamphlet, issued by the State Board of Immigration. As to where desirable lands, other than those held by the Government, can be obtained, we refer you to the cards of the leading Railroad Companies most interesting in our State, herewith appended. We have a religious interest in your locating amongst us, and for that reason particularly, we take the liberty of suggesting our own State as one likely to offer these coming to this Western country an every way attractive home. We have 137 churches, with 6,654 members, of which 90 are under the care of the Home Missionary Society. Thirteen of these were organised in 1879, and a larger number will doubtless be formed this year. This may be taken as evidence of the vigour and steady growth of the churches of our order and faith. We are now third on the list of distinctively Protestant denominations, and are quite likely to rise to the second place in respect to the number of churches and material strength. Our general Conference, meeting annually, brings the pastors and brethren of our churches together for purposes of fellowship and for religious services full of interest, profit, and enjoyment. District Conferences, meeting also every year, serve to draw together in the bonds of friendship and co-operative labours, the churches included in a more limited field. We are sure you will find a cordial welcome into these young churches, like unto your own in belief and practice, and that in them you will find opportunity for such Christian usefulness as in a new country is always possible. By coming to us, and labouring with us as brethren in the Lord, you can aid in building up institutions dear to us both, and do much towards shaping the religious and educational development of the State as a whole. We therefore suggest to any in your congregations expecting to emigrate, to seriously canvass the advantages Minnesota has to offer to those seeking settlements in this Western land, and we take this method of assuring such of our readiness to welcome to our State those who share with us a like faith, and have been connected with Congregational churches in the mother country."

## FUNERAL OF THE REV. J. CURWEN.

THE funeral of the late Rev. John Curwen took place, as we announced, on Thursday afternoon, the 3rd inst., at the City of London Cemetery, Ilford. A large assembly was present. Some fifteen or sixteen carriages were in the procession, in the first two of which were Mr. John Spencer Curwen, eldest son of the deceased, with his brothers, Mr. J. Spedding Curwen and Mr. Herbert Curwen, accompanied by their wives, and Mr. Banks, with Mrs. Banks, the daughter of the deceased. The former part of the service in the chapel was conducted by the Rev. James Knaggs, of Stratford, Mr. Curwen's pastor. An address was delivered by the Rev. J. A. Macfadyen, of Manchester, an intimate friend of the departed, after which the Rev. Dr. Kennedy offered prayer. At the grave, when the coffin, covered with wreaths and immortelles, was lowered to its last resting-place, the Rev. J. Knaggs proceeded with the service, an interesting and impressive feature of which was the singing of two well-known hymns—"Servant of God, well done!" and "Go forward, Christian soldier!" They were sung with depth and intensity of feeling, and with that perfection of taste and harmony which soloists are famous for securing. The Rev. T. W. Davids, of Colchester, a near neighbour of Mr. Curwen's, pronounced the benediction. We may add that the Rev. Dr. Newth, Dr. Evans, the Revs. G. M. Murphy, D. Alexander (of Plaistow), J. Foster, J. Andrews (Wesleyan), and R. Ross, incumbent of Immanuel Church, Upton, were present, as also Dr. Stain (organist of St. Paul's), A. J. Ellis, Esq. F.R.S., and representatives of the Tonic Sol-fa movement, from Scotland, Ireland, Wales, and various parts of England. The Rev. James Knaggs preached a funeral sermon last Sunday evening, founded upon Acts xiii. 34—"For David, after he had served his own generation by the will of God, fell on sleep." The biographical statement will be finished by Mr. Knaggs on Sunday evening, June 20th.

On Sunday evening next a memorial service will be held in St. Stephen's Meeting House, when Dr. Kennedy will preach.



## THE LATE MR. ISAAC PERRY.

A FEELING of deep regret was experienced by the Nonconformists of Essex at the sad news of the death of Mr. Isaac Perry, of Shrublands, Springfield, who passed peacefully away on Wednesday evening, June 2, at the ripe age of 81 years. For the last few years Mr. Perry had been ailing, and the chest affection from which he had long suffered necessitated his keeping entirely indoors during the winter months, but at other times he was constantly to be seen taking as active and cheerful an interest as ever in those works of charity and benevolence which were at once the business and pleasure of his life. Of a fine and stately presence, no man ever bore more bravely and cheerily the burden of fourscore years. On Sunday, May 23, he attended the morning service at the London-road Congregational Chapel, Chelmsford, of which he was the oldest deacon, and he then appeared to be in fair health and spirits; but on the following Friday he was seized with an apoplectic fit while sitting alone in his library at Shrublands. His valet found him sitting in his chair speechless, and in a semi-unconscious state, but able to make signs. His medical attendant, Dr. Bodkin, was at once sent for, and was unremitting in his attentions upon the venerable gentleman, who, however, never rallied, but passed peacefully away on the following Wednesday evening at about nine o'clock. The late Mr. Perry had been long looked up to as the head of the Nonconformist body in Essex. For the last half-century there has been no movement of any importance in the county in connection with that body in which he has not taken a valued part. He enjoyed the distinction among his Nonconformist friends of having laid more foundation-stones of schools and chapels than, perhaps, any other man in England—certainly than any other man in Essex. On such occasions he was always ready to assist by example as well as precept, by contributing most liberally towards the particular object in view; and of late years he took a pride in displaying to his friends the large collection he had made of the mallets and silver trowels presented to him on such occasions. Until recently, when he was succeeded in the post by Mr. Frederick Wells, Mr. Perry was the treasurer of the Essex Congregational Union, and took an active and honoured part in its work, frequently presiding with characteristic geniality at its annual dinners. He was also one of the leading supporters of the Benevolent Society which for many years has been carrying on a good and charitable work in connection with the Nonconformist body in the county, besides being a liberal contributor to the London Missionary Society and other similar institutions. The deceased gentleman always took a great interest in young men, and was instrumental in giving very many their first start in life, besides inducing others to provide against sickness, by joining one or other of the local Benefit Societies. In connection with the London-road Chapel, Mr. Perry had conducted at his own residence a Bible-class for young men for upwards of forty years. Upon his reluctantly giving up the class two years ago, consequent upon his increasing age and infirmities, he was presented by the members, old and young, with a handsome testimonial in token of their affectionate gratitude and esteem. A man of great energy and individuality of character, and of a singularly generous and benevolent nature, Mr. Perry leaves behind him a void that it will be difficult to fill, and a memory that will long be held in loving remembrance.

## CENTENARY SERVICES AT ENFIELD.

At Christ Church, Chase Side, Enfield, a series of services was commenced on Sunday last, in commemoration of the opening of the first Congregational chapel on that spot exactly one hundred years ago. An unfortunate division occurred among the members of the congregation which originally gathered there, and a "split" took place just ten years after the opening. According to a fashion, which we are happy to believe, is more and more going out of favour among modern Nonconformists, the seceders set up a rival building a few yards distant from the original one; and for more than seventy years the two insignificant looking little conventicles stood over against each other, the congregations during a great part of the time, although the original cause of separation had faded away, regarding each other with feelings very much like those which existed between the Jews and Samaritans of old. Some years ago, happily, the Congregationalists of Enfield, under kindly and enlightened teaching and influence, woke up to the discreditableness and—inasmuch as their pastor is by no means lacking in humour—possibly to the ridiculousness of the situation. The churches agreed to end their division; the worthy and respected pastor of one of them, the Rev. J. S. Ribling, after forty years of faithful and honourable service, retired, and was liberally provided for by his people; and the two congregations met for worship under the pastorate of the Rev. H. S. Toms on the first Sunday of 1872. Since then one of the chapels has been turned into a commodious lecture-room; the other has been pulled down, the land which divided the two has been purchased, and upon this admirable site has been erected one of the most handsome and tasteful churches of which even, in these aesthetic days, Congregationalism can boast. By a long-continued series of generous efforts, wisely and nobly led by their minister, the congregation, with but little help outside their own circle, have succeeded in paying the greater part of the £10,000 expended on this structure. They commenced this week, in fact, to grapple with the remaining fraction of the last thousand pounds of liability, and have come to the laudable resolution to celebrate this centenary occasion by getting altogether out of debt. Dr. Stoughton was the preacher on Sunday morning and evening, the Rev. H. S. Toms in the afternoon, and the services were greatly appreciated by large congregations. On Monday morning at 12, there was another service, when Dr. Allon preached a characteristic sermon from the text "One soweth, and another reapeth."

After this an excellent luncheon, on strictly teetotal principles, was served in the Lecture Hall, presided over by Mr. Henry Lee, M.P. and attended by a large number of neighbouring ministers and friends. Mr. Lee made a genial and encouraging speech, and told us something of what had been done in Lancashire in the way of chapel building, by means of systematic and united effort. As a practical token of sympathy, Mr. Lee promised a donation of £50. Mr. Abbas, a member of the church offered to give the last £100 required, this being an addition to liberal previous gifts. Before the assembly dispersed, contributions were announced amounting, together with the collections at the services already mentioned, to about £260, so that those who have so arduously laboured in this important enterprise must now feel that financially they are within sight of the goal, and that they may hope very shortly to worship in their beautiful church with the happy consciousness that not a penny of debt remains upon it.

## THE REV. SAMUEL HEBDITCH.

It will interest our readers to learn that this esteemed and able minister is about to proceed to Australia for a period of twelve months. During more than a year Mr. Hebditch has experienced great anxiety concerning the health of his only son—a youth of much promise, whose recovery at one time seemed almost hopeless. A long sea voyage being recommended by his medical advisers as the most effective means of restoring his health, and being further enjoined to avoid a residence in England during the coming winter, preparatory steps were taken for the purpose. At this juncture a spontaneous invitation was addressed to Mr. Hebditch by the committee in London, representing the Collins-street Church, Melbourne, "to supply the pulpit and accept the pastoral charge," recently relinquished by the Rev. Thomas Jones, for twelve months—an invitation which seemed alike opportune and desirable. Mr. and Mrs. Hebditch, with their daughter, would thus be able to accompany the son on his journey. Before returning a reply to the committee, Mr. Hebditch conferred with his deacons, who, after carefully considering the matter, came to the unanimous decision that it would be advisable to accept the proposal. The next stage was to submit it to the church for approval. On Thursday evening last the church assembled in large numbers, filling the area of Clapton-park Chapel. At the conclusion of the ordinary business of the church meeting, Mr. Hebditch, with much feeling and appropriateness, introduced the question of leaving, and the following resolution was moved, in a thoughtful and judicious speech, by Sir Charles Reed:—"That this church has heard, with deep regret, the circumstances under which its beloved pastor is compelled to leave England for a lengthened season, and most heartily sympathizes with him and his family in the domestic anxiety which renders this step necessary. Although the church deeply feels the temporary privation which it will thereby undergo, it cannot but approve the course which has been resolved upon, and therefore, with much affection, commits its dear friend to the keeping of God, earnestly praying that his voyage may be prosperous, that his ministry in the Colony may be useful, and that he may return in due time to the people of his charge 'in the fulness of the blessing of the Gospel of Christ,' bringing with him his beloved family in health and safety."

This was seconded by the senior deacon, Mr. Henry Child, and after addresses by the Rev. Samuel McAll, Rev. George Wilkins, Mr. Michael Young, and Mr. Colley, who all expressed their regret at the contemplated temporary separation, the church unanimously assented to the proposition, and as a mark of sympathy and regard, this assent was signified by the members standing up. Seldom has the existence of a beautiful and Christian spirit between pastor and people been most strikingly exemplified than was witnessed on the occasion.

For eight years Mr. Hebditch has ministered to the Clapton-park Church with increasing acceptance, usefulness, and success. At each church meeting many have been added to the roll of membership. The attachment of the people to him is earnest and devoted. Every sitting in the spacious chapel is occupied, and a large number of persons have been waiting for a considerable time in the hope of finding room. The church is composed of nearly 800 members, and is distinguished for its liberality and active Christian enterprise. The greatest harmony and union have always prevailed. To part from such a church, even for a time, must be, we are sure, a painful step for Mr. Hebditch to take, but it must be gratifying to him to feel that the church, for his son's sake and his own, is willing on its part to make the sacrifice.

What the Clapton-park Church loses the Collins-street Church will gain, for we have no doubt that Mr. Hebditch's labours in the distant colony whither he is going will be as much appreciated and as signally blessed as they are at home. The church which can act in the spirit of the Clapton-park friends is worthy of commendation and confidence; and in due time we trust that Mr. Hebditch will return to his charge strengthened in body and refreshed in mind. We hope, too, that his loved family will be permitted to return with him in restored health.

Mr. Hebditch will preach his last sermons at Clapton-park, prior to his departure for Melbourne per Orient Line steamer *Sorata*, on Sunday, the 18th of next month.

The main points of interest in the news given in the *Times* weekly telegrams from India have been anticipated by the despatches received last week. The Cabul correspondent says that the state of Afghanistan generally is unusually tranquil, and in no direction are there any serious disturbances. In Kohistan only has there been any excitement, and this has been due to the quarrels of the chiefs among themselves. The political officer at Cabul is stated to be of opinion that with one sirdar or other an arrangement can be made, and that the army may be on its return to India by the 15th of August.

## THE CARVER MEMORIAL CHURCH.

For many years the Congregationalists residing in the charming district of Windermere have had a considerable distance to walk to a place of worship. The late William Carver, Esq., had often tried to obtain a piece of land for a church between Bowness and Windermere, but was unable to do so. About two years ago a suitable plot of land came into the market, and it was immediately determined by the Carver family that they would secure the land and build a Congregational church in memory of their honoured father. The church is now erected, and on Tuesday, the 6th ult., hundreds of people assembled from the surrounding districts to attend the opening services. Professor Taylor and the Rev. Joseph T. Woodhouse, of Southport, conducted the devotional services, after which the Rev. E. Mellor, M.A., D.D., of Halifax, preached from Matthew xiii. 33. Before pronouncing the Benediction Dr. Mellor said—"This beautiful sanctuary has been erected by the children of one who was well known and deservedly loved in this neighbourhood. It is a grateful and tender offering, first to God, and then to one whose memory will be enshrined in this church. I count it one of the joys of my life that I have been called upon to preach in this place and in this manner, and without being called upon to beg of those present for the cost of this sanctuary." At the close of the service about 300 persons sat down to a substantial tea, and in the evening a public meeting was held, over which Thomas Carver, Esq., of Marple, presided. He said the church in which they were assembled had been built by the family which he represented, and they were now wishing, when a church had been formed, to hand it over to the Congregational body, for the worship of Almighty God. He hoped it would be the means of doing much good in the neighbourhood; that the blessing of God would rest upon it; that many souls would be saved, and many saints built up in His most holy faith. They had built this church in memory of their late parent, who had lived many years in the neighbourhood. The church at Troutbeck-bridge was felt to be too far off, and it was always his father's wish that whenever there was a church built, it should be in a district that would suit the friends residing between Bowness and Windermere. For many years they had had no opportunity of meeting with a suitable piece of land; but when this land was put into the market, an opening presented itself, and this house of God had been built. The meeting was afterwards addressed by the Mayor of Southport (Alderman Boothroyd), Professor Taylor (pastor), Revs. Joseph T. Woodhouse, J. Hartley, W. Nicholls, and others. The cost of the church is about £5,000, but the actual amount has not been made known. Mr. R. Walker, of Kendal, is the architect, and he was frequently complimented on the satisfactory manner in which all the details of the work had been carried out. The church, which is designed in the Early English style of architecture, with a tower rising to a height of 75 ft., measures internally 61 ft. by 38 ft. without choir, and is coiled at a height of 30 ft. The choir is separated by a handsome arch having polished marble pillars with carved capitals; above the choir is the organ-chamber. The windows throughout are in stained glass, that in the west end being of very beautiful design. The walls have a dado reaching to the bottom of the windows, finished in a rich red colour, and above are treated in diaper ornament, the rose, lily, and cross, conventionally used, forming the ornament. The pulpit is very handsome and beautifully finished, the main framing being constructed of old oak two or three hundred years old, of a rich mellow tint; the framing is all cusped headed and deeply moulded, having dark polished shafts with carved caps and bosses and moulded bases. The centre part (which is the pulpit proper) projects about 3 ft. in front of the platform framing, and is slightly richer in character than the rest. The floor of the aisles is laid with a special form of parquetry-blocks of pitch pine set in a concrete bed of hot tar, and afterwards smoothed off and oiled. Special attention has been paid to the wants of worshippers, each seat being provided with umbrella and hat rests. The church is entered by a central porch 6 ft. 6 in. wide, and on each side of this are vestibules leading to the aisles, which are at the sides of the church; this arrangement brings the whole of the people together in front of the minister. The work has been admirably executed.

**BUDDHISM.**—A course of three lectures has just been delivered on Buddhism and the Sacred Books of the early Buddhists, at the Royal Institution. The lecturer was T. W. Rhys Davids, Esq., distinguished amongst Congregationalists as the son of one of their most eminent ministers, and by honours yet to be acquired, as the Hibbert Lecturer for next year. Mr. Davids has the rare advantage of knowing Pali, which he acquired by residence and study in Ceylon. He is engaged at the present time in translating into English "The Buddhist Jataka Stories," which are the earliest fairy tales, fables, and comic stories of the Aryan race. He has also written on Buddhism, in the series of manuals known as the *Non-Christian Religious Systems*, published by the Society for Promoting Christian Knowledge. The subject is one of profound interest, and yields more flexibly to a comparison with Christianity than any other of the non-Christian religions. In the lectures at the Royal Institution Mr. Davids dealt chiefly with the literature of his subject, though fully setting forth the nature of the religion. The double comparison between it and Christianity on the one hand, and some phases of modern thought on the other, is remarkable and instructive. Students of the wonderful workings of the human heart and mind should look at the manifestations of human experience in Buddhism. They will find much to interest them in the manual to which we have referred; but we anticipate a fuller treatment of the subject in the Hibbert Lectures of 1881.

## News of the Free Churches.

## CONGREGATIONAL.

- Ebley Chapel, near Stroud, is in course of rebuilding on the old site.
- Plans in the Gothic style have been prepared for a new church at Levenshulme.
- Rev. P. J. Rutter, of Halstead, has accepted the pastorate of the church at Beaconsfield.
- The foundation-stone of a new Congregational church has been laid at Tockholes, near Blackburn.
- Mr. H. Ward Price, senior student of New College, has accepted the pastorate of Queen-street Church, Chester.
- A successful fancy fair and sale of work has been held at Malpas, by which £120 have been added to the Manse Fund.
- Rev. Edwin W. Wilson, of Southwold, Suffolk, after fourteen years' pastorate, has accepted a call from the church at Wolverton, Bucks.
- Rev. G. S. Smith, of Harrison-road Chapel, Halifax, has been presented with a certificate of life membership in the Pastors' Retiring Fund.
- Rev. A. E. Harbourn has resigned the pastorate of Maynard-road Chapel, Rotherhithe, and has accepted the invitation of the church at Eastbourne.
- A preliminary meeting has taken place for the purpose of erecting a Congregational church at Witlington and Didsbury, near Manchester.
- Rev. W. H. Bready, pastor of the church at Whitworth, near Rochdale, has given notice that he will resign his office there at the close of the present month.
- Rev. William Murray has announced his intention to resign the pastorate of Croft's Chapel, Fairfield, Gloucestershire, on Sunday, the 27th of June, after four years' labours.
- The treasurer of Anvil-street Chapel, Bristol, Mr. E. J. Kelly, was presented, on the 31st ult., with a very handsome writing-desk, in recognition of thirty-six years' valued service.
- Rev. H. E. Arkell, for ten years pastor of the church at Southsea, was presented, on the 2nd inst., with a set of silk pulpit robes. Mrs. Arkell, at the same time, received a testimonial of regard.
- Rev. J. Protheroe, on resigning the pastorate of the church at Bulford, Wilts, was presented by the church and congregation with a valuable timepiece as a testimonial of their esteem and regard.
- The anniversary services in connection with the Sunday-school of the church at Hedgesford were held on Sunday last. Mr. T. M. Heape conducted a public children's service in the morning, and in the afternoon and evening sermons were preached by Mr. G. Hastings, of Birmingham. The collections exceed former years.
- An anniversary service was held at the Cedars Chapel, Rickmansworth (pastor, Rev. Dr. Hurdall), on Thursday evening, June 3rd. The sermon was preached by Rev. Henry Simon, of Westminster.
- Collections, amounting to £80, in reduction of the debt upon Albion-square Chapel, Pembroke Dock (Rev. J. B. Webber, pastor), were made on Sunday last, after sermons by the Revs. Bloomfield James and J. D. Jones (Baptist).
- Two sermons were preached on Tuesday last by the Rev. H. Simon, of Westminster, in the Market-place Chapel, Wallingford, Berks. The chapel, which is the oldest in the town, has recently been partially renovated. Pastor, Rev. W. M. Hawkins.
- The annual May sermon of the East London Evangelisation Society was preached last week at Latimer Chapel, by Rev. J. W. Atkinson (president). Hundreds of thousands of persons hear the Gospel preached annually by means of the in and out door stations of this society.
- A recognition service in connection with the settlement of the Rev. Mark Lucas as pastor of the church at Newark took place on Tuesday, the 1st inst. Among those who took part in the engagements were Revs. Josiah Miller (a former pastor of the church), W. F. Clarkson, J. Williamson (Lincoln), and other ministerial friends.
- The new Congregational church at Ridgway, Pennsylvania, says the *Presbyterian*, "takes a considerable part of the membership of a Methodist church that has existed in the place, it being felt to be better to have one good self-supporting church than two weak ones. Rev. E. A. Squire, the pastor-elect, joined the Congregational body about six months since."
- Rev. John Baldwin, who lately left the Methodists to accept a call to the Congregational church at Leavenworth, Kansas, preached on Sunday, May 9, as usual. He was suffering from severe pain in his head, and seeking the fresh air, laid down in a shady spot and died. His lifeless body was found next day. The physicians pronounced it a case of hemorrhage of the brain.
- The anniversary services of the Sabbath schools connected with the Congregational church at Allerton, near Bradford, Yorkshire, were held on Sunday, June 6, when two sermons were preached by the Rev. James Shreeve, of Hull. Mr. Myers, of Bradford, delivered an address to the young people and scholars in the afternoon. The collections amounted to £147 2s. 11d.
- The anniversary services of the Sunday-school connected with Park-crescent Church, Clapham, were held on Sunday, May 30. Rev. E. Henderson preached in the morning, and Dr. Rogers, of the Royal Historical Society in the evening. In the afternoon the scholars sang a service of song, "Daniel" very creditably, the connected readings being given by G. R. Howat, Esq.
- The Rev. Signor Gavazzi delivered a lecture upon "The Progress of the Gospel in Italy," in Eccleston-square Church, Belgrave-road, on Tuesday last. The Rev. J. Hiles Hitchens presided, and introduced the lecturer. Although 72 years of age, Signor Gavazzi retains his characteristic fervour and activity when lecturing. The facts he communicated were of a most encouraging order.
- Anniversary services have been held at Newton Abbot. The Rev. C. B. Symes, B.A., preached, and at the public meeting, the Revs. G. B. Johnson, J. Johns, B.A., R. Hall, B.A., R. W. Row, and J. Sellicks (pastor) delivered addresses. The proceeds amounted to £53. The church cost £5,404, towards which £4,887 has been raised. Schoolrooms are to be erected shortly, towards which £486 has been contributed.



— Rev. Hardwick Smith, B.A., has resigned the pastorate of the church at Kenilworth. We are informed that he entered upon it about three years ago, when the church was in a very divided state, and that during his ministry it has been reconstituted, the number of members has been largely increased, and a debt of £550 has been cleared off. Mr. Smith, we learn, is retiring much to the regret of the congregation, but believing that the work may now be better carried on by another man.

— A meeting of a congratulatory nature was held on the 1st inst. in the lecture-room of Fawcett-street Church, Sunderland, in connection with the bazaar recently held in Albert Hall. The balance-sheet was read by Mr. J. Rutherford, one of the secretaries, which showed the total receipts to be £859 4s. 1d., and expenses £57 14s. 4d., leaving a balance of £801 9s. 9d. The Rev. J. K. Nuttall presided, and the meeting was addressed by Messrs. A. Common, Jas. Horan, John Taylor, Thos. Rutherford, W. H. Sturtess, and J. H. Sharples.

— The *Athenæum*, recording the death of the Rev. John Curwen, says:—"To the cause of popular music he devoted his life, and it is the simple truth that no one of the present generation has done so much for the diffusion of musical knowledge in this country. His rare unselfishness and kindheartedness endeared him to all with whom he came in contact; and though the Tonic Sol-fa movement will not suffer, for he lived to see it too firmly established, the news of his death will carry sorrow to many a distant corner of the land."

— Union Chapel, Portishead, celebrated its third anniversary on Sunday, May 31st. At the evening meeting, presided over by George Corner, Esq., the report, read by the pastor, showed that during the year the debt on the building had been met by the liberal gift of a member of the congregation. An organ had been purchased and paid for, and all the institutions of the church had been well sustained. Adding all the items together, it was calculated that the sum of £1,141 7s. had been raised. The collection in aid of the ground-rent and other expenses amounted to £38.

— A new church, in the Decorated Gothic style, erected in place of one destroyed by fire in January, 1879, was opened on the 20th of April last, for the congregation of which the Rev. G. G. Howden is pastor, at Burwood, seven miles from Sydney, New South Wales. The total cost is estimated at £4,406. During the past 15 months the congregation have met for worship in the schoolroom of the Church of England, placed at their disposal, free of cost, by the Rev. R. W. Young; and collections in aid of the building fund have been made in churches belonging to other denominations.

— Several revival services in connection with the Evangelical portion of the population have been recently held at Claybrook, Leicestershire, both in the open air and in exterminised places of worship. These have been conducted by local ministers and supplies, and have been very largely attended and attentively and reverently listened to by overflowing congregations. The movement in this direction in this parish and locality is supposed to be quickened, if not wholly caused, by the extreme High Church views held and promulgated by the vicar and curate of the Established Church of England located there.

— A bazaar, opened by Husey Vivian, Esq., M.P., was held at the Music Hall, Swansea, on the 1st and 2nd inst., with a view to raising the sum of £1,800, for the completion of the Walton-road Church, by the addition of a spire and the erection of classrooms. During the evening a presentation was made to Mrs. Bloomfield James of a well-executed portrait in oils of her husband, the Rev. Bloomfield James, pastor of the church, which had been painted and given to the bazaar by Miss Zitella Tomkins, of Swansea, and was purchased for presentation by friends in the church and congregation. The proceeds of the bazaar were above £750.

— A recognition tea-meeting in connection with the settlement of the Rev. H. Cope, late of Youghal, Co. Cork, as pastor of the church at Gorleston was held on Thursday, the 3rd inst. The meeting after tea was presided over by J. H. Fellows, Esq., J.P., who reported that since Mr. Cope's settlement the congregation, which, until recently, had been in a low and diminished state, had steadily increased, and all the institutions of the church were in a healthy and prosperous condition. The chapel has been thoroughly repaired and renovated, and presents a striking contrast to what it formerly was. Addresses were delivered by Revs. P. Colborne, W. Griffiths, W. Tritton, D. Tomkins, Esq., and others.

— Rev. James Nall died in Detroit, United States, on the 8th ult., in the 82nd year of his age. He was born in England, and educated for the Church of England, but afterwards entered the Congregational ministry. In 1832 he went to Montreal with Rev. Geo. Wilkes, the two being the first Congregational ministers settled in Canada, and both assisting at the organisation of the first church, that at Montreal. He took charge of a little church at a salary of £20 per annum, living mostly from his private means, and was instrumental in organising about 30 churches. In 1847 he went to Detroit, where he stayed two or three years ministering to feeble churches. Towards the close of his life he returned there, and spent much time in writing and publishing small works for gratuitous distribution.

— Rev. C. E. Richards, who at the commencement of this year left Hackney College to commence his labours as pastor of Providence Church, Uxbridge, died on the 1st inst., after a short illness of only seven days. The funeral took place on the 4th inst. In accordance with one of the last wishes of the departed one, the coffin was white, with silver fittings; it was brought to the church covered with wreaths of flowers, sent by sorrowing friends. The service in the church was conducted by Professor M'All, Rev. H. Grainger, Rev. W. Orr, and three fellow-students of the deceased. The road from the church to the grave at Hillingdon Cemetery, a distance of a mile, was lined with people; among those who followed were several members of the church and congregation. The coffin was borne from the hearse to the grave by students; the funeral service was performed by Professor M'All.

— The Summer Meetings of the Leicestershire and Rutland Congregational Union and Home Mission were held at London-road Chapel, Leicester, on Tuesday, June 1st. There was a good attendance of delegates, and the reports of Evangelistic and Home

Mission work in the counties were very encouraging. A resolution in favour of arrangements for conducting special mission services in the churches was unanimously adopted; also a petition in support of Mr. H. Richard's resolution for the simultaneous and mutual reduction of armaments. The discussion on the proposal to appoint confidential committees for facilitating the removal and settlement of ministers was adjourned until the next meeting of the General Committee. In the evening the Rev. J. Baldwin Brown, B.A., delivered a masterly discourse on "The Relation of Christian Belief to National Life"—its relation to man, as a citizen, a reformer, and a philanthropist.

— The memorial-stone of new schoolrooms in connection with the church at Whitechurch, Salop, was laid on the 25th ult. by Thomas Lea, Esq., M.P., of Kidderminster. The Rev. Alfred Verran (pastor of the church), Rev. Mr. Williams, of Wistanswick, and Rev. H. Sturt, of Dewsbury, took part in a service held on the ground, and addresses were delivered by Mr. Lea and the Rev. Samuel Pearson, M.A., of Liverpool. Several other neighboring ministers were also present. Tea was provided in the Corn Exchange, and the Rev. Mr. Pearson preached in the chapel in the evening. The monetary result of the day's proceedings was an addition of nearly £80 to the fund, which now reaches nearly £600. The upper floor of the new building will contain classrooms, and an organ-chamber opening to the chapel, in which will be placed a new organ. The total cost is estimated at £700.

— The memorial-stone of a new church at Holt was laid on the 2nd inst. by E. C. Beran, Esq. The style is Early English of the fourteenth century. The building in course of construction is to have a nave, transept, west aisle, and a circular apse. Provision is made for an east aisle at some future time. The cost is estimated at £1,500 to £1,600. After the stone-laying ceremony, Rev. T. Mann addressed the assembly on the History of the Church and Nonconformity in Holt, comparing the new church with the old one (which is to be converted into school and class rooms) as a sign of the progress Nonconformity has made. Revs. R. Rew and H. Tarrant took part in the devotional exercises. A silver salver was placed upon the stone, and upon this were deposited flowers brought by the children (which were afterwards sent to the Bath Hospital), and pecuniary offerings to the amount of £24 2s. 3d. A collection was taken up at the close of the evening service, making up the amount to £31.

— A large and beautiful stained glass window has recently been erected in New College Chapel, St. John's-wood, London, through the munificence of Dr. Nathaniel Rogers. The scenes depicted in the larger openings of the window are illustrative of the life of Elijah—viz., the Sacrifice; Elijah casting his mantle upon Elisha; the dividing of the waters; and the Translation; whilst the large circle at the apex is filled with the subject of Moses lifting up the brazen serpent. The general effect is rich and harmonious. The cost of the window is £300. In a letter relating to this subject addressed to Dr. Rogers, the Rev. Johnson Barker (Minister of New College Chapel) observes:—"The window surpasses all our expectations. It is, in every way, as great a success as it could be; and reflects the very highest credit on (the artist) Mr. Drake (of Exeter). The general judgment, as well as that of experts, is that it is one of the finest windows of its kind in London; and I cannot tell you how it adds to the beauty of the Chapel."

— The recently-formed Congregational church at Oamaru, Otago, New Zealand, has given a cordial and unanimous invitation to the Rev. John Foster, late of Kilton, Lincolnshire. Mr. Foster has accepted, and commenced his ministry on April 18, when large congregations assembled. Oamaru is a rapidly-rising town, occupying a most enviable position and an almost perfect climate; and owes its first Congregational church to the energy and judgment of Rev. Edward Walker, now of Dunedin. As site and church have yet to be procured, some hard and heavy work lies before the youthful church; but realising the need of a vigorous and intelligent ministry, and the duty of providing for Congregationalists from home and elsewhere, pastor and people are united in an earnest effort to grapple with the difficulties. A New Zealand correspondent writes:—"If home Christians knew the needs, and the great drawbacks which a want of centralisation in our system cause colonial efforts, we feel sure that an enterprise such as that now opening at Oamaru would beget not only sympathy, but a very practical sympathy. The tide of depression is fast receding from the home shores; it is much more slow to ebb from these."

— Ordination services in connection with the settlement of the Rev. E. Walrond-Skinner, of New College, London, as minister of the High-street Church, West Bromwich, were held on the 31st ult. The morning service commenced at eleven o'clock, and was presided over by the Rev. Robert Ann, of Handsworth. There were also present—the Revs. S. Lambbrick, D. J. Hamer, G. Hollier, T. Lord, F. C. Halse (Wesleyan), J. C. Galloway, M.A., W. Searle (Birmingham), Dr. Newth (Principal of New College, London), Revs. J. H. Snell, J. Bainton, H. Jefford (Wesleyan), Mayson Penn (Wesleyan), F. R. Andrews (Primitive Methodist), and T. G. Crippin. The Rev. W. Searle delivered the introductory discourse. The Rev. J. C. Galloway, M.A., asked the usual questions, to which the Rev. Mr. Skinner replied, stating the circumstances under which he had been led to unite himself with the Congregational body and enter the ministry. The ordination prayer was offered by the Rev. D. Jones Hamer, and the charge to the minister was delivered by the Rev. Dr. Newth, from John viii. 1st verse. In the evening the Rev. Dr. Parker preached a sermon from Job xxxvi. 36. Collections and donations amounting to £25, were made on behalf of certain contemplated alterations.

#### BAPTIST.

— Mr. Spurgeon on Wednesday last week preached at Catford-bridge in aid of the new chapel at that place.

— The erection of additional Sunday-school premises is contemplated by the church at Stockwell, Rev. E. Maclean, pastor.

— It is proposed to form a third Baptist Church in Sweden. During last year upwards of 200 members were added to the two now existing.

— Amongst 63 newly added members to the Church

at the Metropolitan Tabernacle on Sunday evening last was a little girl eleven years of age.

— At the Thirgell-street Chapel, Bristol, special evangelistic services were last week conducted by the Rev. H. Bright, the blind evangelist of London.

— Messrs. Fullerton and Smith—Mr. Spurgeon's evangelists—commenced a series of services in Birmingham last week, which, it is contemplated, will be continued for some three or four weeks to come.

— The committee of the Missionary Society have accepted as probationers for work in India:—Mr. Benjamin Evans, of Bristol College, and T. H. Barnett, of Rawdon College. They will leave England early in the autumn.

— The students of the Pastors' College, accompanied by their president, Mr. Spurgeon, on Friday last paid a special visit of inspection of, and for a united gathering at, the Missionary Institute of Mr. Grattan Guinness at Bow.

— On Thursday evening last the Rev. A. F. Gurney was formally recognised as pastor of the Lansdowne Church, Bournemouth. The Rev. E. Colman presided, and addresses were delivered by Colonel Rowlandson, Admiral Sullivan, and several ministers.

— The balance of debt against the Missionary Society mentioned at the recent Spring Meetings as amounting to nearly £250, has been more than cleared by special contributions since received. Amongst these were several of £50 each, and one of £300 from the treasurer, Mr. Joseph Tritton.

— Anniversary sermons in connection with the Sunday-schools at Sansome Walk, Worcester, were preached on Sunday, the 30th ult., in the forenoon and evening by the Rev. James Lewitt, pastor, and in the afternoon by the Rev. C. H. Buxton. The collections, including donations, amounted to £51.

— On Sunday, May 30, the Rev. A. Murrell delivered the last of a series of addresses to working people in the Town Hall, Birmingham, the subject being, "Out to Grass." During the past 22 weeks the addresses have been listened to by large audiences each Sunday. They will be resumed in the autumn.

— During the 1st, 2nd, and 3rd of June a bazaar was held in a large marquee, erected for the purpose, in the grounds of Mr. Russell Pontifex, the proceeds of which will be used for improving and decorating the chapel in Ramsden-road, Balham. The proceeds had amounted to £245, which sum, it is believed, will cover the proposed outlay.

— A new English Baptist chapel is this week to be commenced at Morriston, as the result of a meeting of Baptists of the district some months since, and of subsequent successful preaching services in connection with the church then formed. The necessary site has been given by Mr. Dillwyn, M.P., and the chapel is to accommodate 200 people.

— The Hon. W. M'Master, of Canada, has just presented a convenient site for the erection of a Theological Hall in Toronto, in connection with the removal of Woodstock College to that city, and the necessary building is at once to be undertaken. The proximity of the Toronto University will be taken advantage of for instruction purposes other than those directly affecting Theology.

— Recognition services, connected with the settlement of the Rev. James Williams, of Haverfordwest College, as pastor of the church at Roch Castle, Penr, were held on Sunday and Monday last week. The Revs. S. Jones and W. Evans preached. The charge to the pastor was delivered by the Rev. W. Edwards, B.A.; and further discourses were given by the Revs. C. Griffiths, T. J. Blaisley, and J. Jenkins.

— The following students of Pontypool College have accepted invitations to pastorates:—Mr. Owen Owens to the English Church, Porth, Rhondda Valley; Mr. John Lewis Jones to the Welsh Church, Abercarn; Mr. D. E. Jones, to Horeb Church, Blaenavon; Mr. John Lloyd to Llanhiddel; Mr. Henry James to Aberdarn, Caernarvon, and Bethel Silian Churches; and Mr. W. Powell to Briery-hill Church, Ebbw-valle.

— The fourth anniversary of the settlement of the Rev. J. L. Cooper, as pastor of the church at Wells, was celebrated by a tea and public meeting on Monday, May 31st. R. Y. Dawbarn, Esq., presided, and speeches were delivered by the Revs. A. Hewlett and T. J. Kightley, and other friends. The pastor was presented with a handsome marble time-piece, a silver-plated tea and coffee service, and a number of valuable books.

— On Thursday the 3rd inst., a tea-meeting was held at Bishampton, Worcestershire, in a barn belonging to Mr. J. Lidsey, at which 200 persons were present. Addresses were given at the after meeting by the Rev. J. H. Feek, of the Baptist church, Pershore, of which the Bishampton cause is a branch, and others. The singers of the parish church united with their Nonconformist friends in singing a selection of pieces during the service.

— At the anniversary services connected with the school of Bartholomew Church, Exeter, held last week, sermons were preached by the Rev. F. Bosomworth, M.A., W. Reed, and S. Bowser, B.A. The report submitted at the public meeting showed that there are now 517 scholars and 37 teachers. Of the former 68 are church members, 11 having joined during the past year. The total circulation of magazines has reached in the year 4,740.

— Two pamphlets of interest to Baptists have been lately published by Mr. Elliot Stock. The first gives a history of Cannon-street Church, Birmingham, from 1737 to 1880, and is by Mr. J. E. Hale, the introduction being by the Rev. Arthur Murrell. "One Hundred and Fifty Years of Baptist History at Waltham Abbey" is the title of the second. It has been compiled chiefly from the records of the church at Paradise-row, by the Rev. W. Jackson, the pastor.

— The congregation of Church-street Chapel, Edgware-road, London, have been seeking to raise a fund of £1,000 to defray the cost of improvements effected last summer, and in this effort they have just succeeded. One means to this end was a bazaar opened by Sir T. Chambers, Q.C., M.P., which produced (net) £216, including a donation of £50 from a generous friend. The renovation has so completely changed for the better the internal aspect of the chapel.

— It is announced that the Rev. D. E. Hamilton, who was educated at Rawdon College, and who, since entering the ministry in 1877, has been pastor of the church at Salden, near Clithero, Lancashire, has intimated to his congregation his secession from the Baptist denomination. In mentioning this determination his allusion to the kindness he has received

from the Churchmen in the village, has led to the belief that he has decided to join the Establishment.

— Special services in celebration of the reopening of the chapel at Torrington, after being closed for several months for renovation and extensive alterations, were held on Thursday last. The Rev. J. W. Ashworth, of Plymouth, preached, and at a public meeting in the evening, under the presidency of the Mayor, addresses were delivered by the Revs. W. R. Woolley (Bideford), J. Shaw, J. W. Ashworth, and others. The cost of the new rostrum erected was the gift of a friend.

— The Sunday school anniversary services at Pitsford, Northamptonshire, were held on Sunday, May 30th, when sermons were preached in the afternoon by the Rev. G. Phillips, of Carey Chapel, Moulton, and in the evening by the Rev. T. Arnold, of Doddridge Chapel, Northampton. Liberal collections were made in aid of the funds of the Sunday-school. On the Monday a tea was provided, followed by a public meeting. Benjamin Pickering, Esq., presided. Addresses were given by ministers and friends, and the report read by Mr. G. Scott, the superintendent of the school.

— On Tuesday evening, at the Pastors' College Lecture Hall, the annual missionary meeting connected with the Metropolitan Tabernacle Sunday-school was held, Rev. V. J. Charlesworth presiding. It was stated that total contributions of £200 are given annually by the scholars for the support of missions, £50 of which goes to the China Inland Mission, £50 to the Zenana Mission, and the balance to home operations. There are 1,200 scholars in attendance at the school. An address upon Zenana Mission efforts in China was delivered by Mrs. Etherington, of Benares.

— At the annual meetings of the Monmouthshire Welsh Baptist Association held last week, resolutions of congratulation concerning the result of the recent elections were adopted, and especially one proposed and seconded by lay members of the churches expressing the deepest sympathy with those ministers who, owing to the efforts which they made to secure the return to power of the Liberal party, were subjected to so much obloquy by their unscrupulous opponents, particularly the Rev. H. Harpur Crews, rector of Drayton Beauchamp, to whose foul and slanderous assertions it gives its most unqualified contradiction.

— The church under the pastorate of the Rev. Arthur Murrell, at Birmingham, which has, since the demolition of Cannon-street Chapel, been worshipping in the Town Hall, is about to remove to the Masonic Hall, and a special appeal upon the subject has just been issued by the pastor. It is contemplated that the new chapel now being erected in the Hagley-road, to which a large portion of the Graham street Church will draft (together with Rev. H. Platten, pastor), will be completed in April next. Until that period, the Rev. A. Murrell's church, for whom the trustees have to provide accommodation, will be compelled to meet in hired premises.

— The annual tea and public meeting of the Home and Foreign Mission Working Society connected with the Metropolitan Tabernacle was held on Monday evening, under the presidency of Mr. Spurgeon, who in commending the movement—which exists for aiding needy Christian ministers and workers at home and abroad with clothing—to extended support, expressed his conviction that when the Lord gives to His Church the power to believe that the Gospel is invincible it will be invincible, and wonderful will be its effect. Mr. Jasper spoke of missionary progress in India. The Rev. V. J. Charlesworth also spoke and Messrs. Chamberlain and Parker sang some suitable solos.

— The sixty-first anniversary of the Bristol Auxiliary to the Missionary Society was last week celebrated. On Wednesday a public breakfast was held at King-street Chapel. In the absence of Mr. Lewis Fry, M.P., Mr. Chas. Townsend presided. From the financial report submitted by Mr. G. H. Leonard, treasurer it appeared that the total receipts from Bristol during the past year has been £1,088. The amount remitted to the parent Society was £1,307; for Zenana Missions, £208; and to Hayti, £120. The total receipts have exceeded those of the previous years by £170. Among the speakers was the Rev. John Aldis, who gave an interesting description of the work in India.

#### PRESBYTERIAN.

— The Queen, Princess Beatrice, and the Princess Victoria and Elizabeth of Hesse attended Catholic Church on Sunday morning, when the Rev. Principal Tulloch officiated. Principal Tulloch stayed at the Castle and dined with the Queen and Royal Family on Saturday and Sunday. Rev. Dr. Watson, Moderator of the General Assembly, is to preach before the Queen at Balmoral on Sunday next.

— The address from the General Assembly of the Established Church to the Queen was presented by Sir William Harcourt, and Her Majesty is said to have received it very graciously.

— The Clapton congregation (Rev. M. Davison's) held a bazaar last week in aid of the church building fund. Its aim is to raise £750 to entitle the congregation to a grant of £250 from the Thanksgiving Fund. When they have raised this amount they will have only £500 of debt upon their beautiful church and freehold site. The bazaar in the Manor Rooms, Hackney, was opened on the 1st inst., by G. B. Bruce, Esq. The sales realised between £50 and £600, and there is still a large stock of articles which will probably be sold in the autumn towards raising the required total.

— The station at Stoke Newington, opened in February, still keeps on its way with a clear aim on the part of its members towards a permanent congregation, and an earnest desire to do effective Christian work in the district. Taking advantage of the visit of an able and earnest evangelistic preacher, the Rev. J. G. Train, of Buckhaven, the committee of management have decided to hold a series of evangelistic services in the Assembly Rooms, from 14th to 18th inst., which, it is hoped, will result in much spiritual good to many. The ministrations of the different preachers have, as a whole, been most instructive and edifying, while in a steady attendance, a united spirit, and well-sustained weekly offerings the friends at this station have had much to cheer them.

— St. Leonard's Church, Edinburgh, recently restored after being destroyed by fire, has just been reopened.



— When the mail left, the three American General Assemblies were holding their sittings. That of the Presbyterian Church in the United States was meeting at Madison, when the Rev. Dr. Paxton was appointed Moderator. The Southern Assembly was meeting in Charleston, under the Moderatorship of the Rev. Dr. T. A. Hoyt. Two full-blooded Choctaw Indians—the Rev. Allen Wright and his elder—attended the latter gathering as delegates. The Cumberland Assembly was meeting at Evansville, and was attended by 175 delegates. Rev. A. Templeton, of Texas, was elected Moderator.

— Rev. Dr. Gray, late of Edinburgh, has been inducted to the church and parish of Liberton.—Rev. Dr. Blair has retired from the active pastorate of the West United Presbyterian Church, Glasgow, after a ministry extending over forty years.

— The United Presbyterian Presbytery of Perth has sustained the call from the Wilson Church to the Rev. James Slater Rae, of Sunderland. The call was signed by 313 members and 76 adherents.

— A drawing-room meeting was held on Wednesday, at the residence of Mr. and Mrs. R. T. Turnbull, 50, Gordon-square, in the interests of the Indian Female Normal School and Instruction Society. Dr. Murray Mitchell, having glanced at his forty years' missionary experience in India, Dr. Oswald Dykes spoke, remarking that though as a Church the Presbyterians had their own societies to sustain, he felt the present crisis through which the society was passing claimed from them very warm support in its efforts to make the Gospel known to the women of India.

— The Rev. Narayan Sheshadri, the well known native India missionary, will probably attend the Presbyterian Council which meets in Philadelphia next September.

— The Presbyterian Sunday-schools in Manchester will join with the other Nonconformists in celebrating the Sunday-school Centenary.

— The Manchester Presbytery met on Monday.—Rev. J. Reid, Moderator. Mr. J. A. Beith presented to each member of Presbytery a copy of a volume on "The Woman of Samaria," by his father, the Rev. Dr. Beith, of Edinburgh. Rev. W. McGaw made a statement respecting the Sustentation Fund, and it was suggested that an effort should be made to increase the subscribers to the fund. On the motion of the Rev. W. Young, it was agreed to petition in favour of Mr. Stevenson's Sunday Closing Bill. Rev. W. Bigby Murray moved that a petition be forwarded to the House of Commons in favour of Sir Wilfrid Lawson's Local Option Bill. The motion having been seconded by the Rev. A. Bannantine, its further consideration was held over till next meeting. A conference of five congregations was held in the evening in reference to the proposed new church for the district of Didbury. The general feeling seemed to prevail that the district of Charlton-upon-Medlock is overhunched at present, and seeing that there is an opening for a new cause at Didbury, it was thought desirable to try to effect the sale of a church, possibly the one in the Oxford-road, and erect a place of worship in the Didbury district. The result of the conference will be laid before a special meeting of Presbytery to be held on the 28th inst.

— A valedictory service was held in the West Church, North Sunderland, on the 2nd inst., to present Mr. P. Milliken, late preacher, who is leaving for Canada, with a purse of gold, and an address in recognition of his gratuitous services as leader of the psalmody.

— Rev. Dr. Gibson, late of Chicago, was timed to reach Liverpool yesterday. The St. John's-wood people have made all arrangements to give him a very hearty welcome at his induction on Friday, and at a subsequent *soirée*. Dr. Gibson's stipend will be £1,200 per annum, and the congregation, in addition, have made a grant of £200 to defray the passage of the Doctor and his family from America.

— A striking portrait of the late Principal Lorimer, painted by Mr. Fyfe, of St. John's-wood, has just been purchased from the artist by a few friends for presentation to the College Committee. It has been placed in the College Hall, and forms a fitting companion to the portrait of Dr. Hamilton, which for years has found a place on the college walls.

— The eighth anniversary of the settlement of Rev. J. T. Dixon at Millwall was celebrated on Wednesday, when the Earl of Kintore presided over a largely-attended meeting.

— The Notting-hill congregation have decided to call the Rev. Dr. H. S. Paterson as Dr. Saphir's successor. The stipend offered is £800.

— The London Presbytery met on Tuesday.—Rev. J. T. Campbell-Gullan, Moderator. The call from Canonbury to the Rev. George Wilson, of Banbridge, Ireland, was sustained. The Synod authorised the Presbytery to receive the Rev. David Neish into the Church. When, however, the matter came before the Presbytery on Tuesday, Dr. Edmond intimated that Mr. Neish wished to withdraw the application. After a discussion, the matter was referred to a special committee. Rev. D. Alexander, a Congregational minister of Stepney, was received into the ministry of the Church. It was understood that Mr. Alexander had resigned his charge, but would continue to supply his old pulpit for two months. It was agreed to take Mr. Alexander King on trials for licence. [Mr. King until lately was a student of the Established Church of Scotland in connection with the Glasgow Presbytery. The Synodical and Presbyterial committees were selected. Moderation in a call was fixed to take place at Notting-hill on the 24th inst. In the name of Dr. White, notice of a motion was given dealing with his opening of museums, &c., on the Lord's-day, and other forms of Sabbath desecration. The Presbytery agreed to meet in conference on the 23rd inst. at 3.30, to arrange for the supplemental stipend for the Harbour Professor. Mr. G. B. Bruce reported that the congregations at Cambridge continued large. He mentioned the desirability of securing as speedily as possible a permanent church. As many Presbyterians in Scotland sent their sons to Cambridge, he thought a considerable portion of the cost would be derivable from the North. It was agreed to raise Holybourne and Wallington to the position of sanctioned charges, and arrange for the calling of a minister in each place, who, it is understood, will be Mr. Waterman and Mr. Stuart respectively. Mr. Alexander Jeffrey and Mr. H. P. Slade, who have just finished their college course, were licensed as preachers of the Gospel. Mr. Dinwiddie brought up a recommendation from a special committee to the

effect that the minister and session at Maldstone be encouraged to proceed with the erection of a new church, and that meantime some assistance be given to relieve the congregation from its financial difficulties.

— The Presbytery of Newcastle-on-Tyne met on Tuesday.—Rev. J. Craig, Moderator. The clerk laid the year-books upon the table, from which it appeared that there were 43 congregations (3 of which are without a minister), 10,399 members, 1,060 Sabbath-school teachers, 10,010 Sabbath scholars, and a total income of £21,564. There is an increase of 20 elders, 110 members, 24 teachers, 630 scholars, and a decrease of £1,535. It was agreed to send a letter of condolence to Mrs. McGill on the death of the Rev. Dr. McGill, late Foreign Missionary Secretary of the United Presbyterian Church; and to record in the minutes the Presbytery's sense of the loss the Church has sustained. It was intimated that arrangements were being made for visiting all the congregations in connection with the various schemes of the Church. The report in Park-road Church was postponed. It was stated that 15 schools had sent up candidates for the Presbytery's Sabbath-school examination in Paul and the Shorter Catechism; and that of 225 candidates, 10 had obtained prizes. It was agreed to petition Parliament in behalf of the Sunday Closing Bill and the Burials Bill, and recommend congregations to petition on behalf of Sunday closing.

— The 193rd annual meeting of Defoe Church, Tooting, was held on the 2nd inst. Some of the societies connected with the church had a good balance in hand; and none of them were in debt. Dr. Anderson read a poem he had received from an eminent D.D. in Scotland, on "Defoe Memorial Manse." The Rev. W. H. Clogg and John Bell, Esq., delivered addresses.

#### WESLEYAN.

— The Wesleyan Committee of Exigency has had a meeting, at which a petition to the House of Commons was adopted, setting forth that no real security can be given for the due discharge of legislative duties if persons who declare themselves unbelievers in the existence of God are permitted to take the oath of allegiance, and that the interests of good government will be imperilled.

— Revival services have been conducted at Tooting, Dunstable, by the Rev. W. R. Hopewell, and over 100 persons have professed to realise a sense of forgiveness.

— At Hockington, near Nuneaton, services have been for some time past conducted in a room lent by Messrs. Stanley Brothers, who, with their father, the Rev. Jacob Stanley, have now liberally aided in the work of building a chapel. The memorial-stones of the new building were laid by Mr. J. Stanley, M.A., Mr. J. Franks, Mr. D. Bassett (of Burton), and the Rev. J. Bunting (for Mr. J. Evans, of Tamworth). The Rev. W. L. Watkinson gave an address. The chapel will cost about £750, and will accommodate 220 persons.

— At Mountsorrel Chapel, anniversary services have been held. The Rev. Dr. Gervase Smith preached on the 2nd inst., and a tea and public meeting followed. Mr. H. Wale presided, and the Rev. J. Rossell, Mr. Coy (Leicester), Rev. S. Nalsh, Rev. Dr. Smith, and others, gave addresses. The collections, &c., realised £40, reducing the chapel debt to £60.

— The missionary anniversary at Boston has proved most successful. Rev. Dr. Punshon, Rev. J. Ker, from Ireland, and the Rev. J. Hargreaves, of London, gave addresses, and the collections realised £46—a good advance on previous years. Mr. Tomblason, of Barton, presided at the meeting, and the Rev. J. Hargreaves preached two sermons on the Sunday.

— At Wesley Chapel, Lincoln, also, the missionary services have been a great success. Dr. Punshon preached on the Sunday morning to a congregation of about 2,000 persons, and the Rev. John Ker in the afternoon and evening. On Monday morning the Rev. J. Hargreaves preached. At the evening meeting addresses were given by the ministers already named, the chair being occupied by Mr. G. Lidgett, B.A. The collections realised nearly £133, being £32 over last year's.

— A new chapel has been erected in Leyland-road, Southport, and the opening services have been conducted by the Rev. Dr. Pope and the Rev. E. E. Jenkins, M.A. The building has a tower and spire, rising to the height of 150 feet, and the entire cost, including furnishing, laying out of the grounds, &c., will be about £10,000. The collections at the opening services realised £336, and a sum of over £2,000 has yet to be obtained.

— An iron mission chapel has been opened at St. Philip's Marsh, Bristol, where a preaching-room has been occupied for some time, and a large Sunday-school gathered. The chapel, which will seat about 300 persons, has cost £654. The Rev. T. Nightingale preached the first sermon. At the public meeting Mr. A. Hall presided, and addresses were given by Mr. S. Budgett, Mr. E. W. Ashley, and others.

— Successful chapel anniversary services have been held at Honiton. The Rev. W. H. Parr preached two sermons on Sunday week, and lectured on the following day.

— In the St. Columb Circuit a successful Thanksgiving Fund meeting has been held, preceded by a sermon by the Rev. M. G. Pearce. The Rev. M. Giles presided at the meeting, and addresses were given by the Rev. M. G. Pearce, Rev. J. S. Pawlyn, and others. The subscriptions brought up the total for this circuit to £145.

— At Wrexham, a series of mission services has been conducted by Mr. Robinson Watson, and about 140 persons have professed to receive God, many being connected with other churches. At the closing service, which was largely attended, Mr. Watson gave suitable counsel to the new converts.

— The North Wales District Meeting has this year been held at Liverpool. The membership reported was 12,922, with 1,242 on trial—a decrease of 122, caused principally by removals. The membership in the junior classes, however, had increased. The temperance work had also prospered greatly, and a successful public gathering was held at Shaw-street Chapel during the session of the District Meeting. The other public services were well attended, as was the memorial-stone laying of a new chapel in Prince's-road, which is to take the place of Zion Chapel, Chester-street.

— At Greetland, in the Staniland Circuit, interesting services have been held in the chapel (renovated for the occasion), in celebration of the centenary of the building. The day and Sunday schools, and other agencies of the church, are in a prosperous condition.

#### UNITED METHODIST FREE CHURCHES.

— At the Quarterly Meeting of the North Shields Circuit, held last Thursday, an increase of 17 members on the quarter was reported. The expenditure for the quarter was a little in excess of the income; but a circuit debt of £71 was paid off. The Rev. J. Studdart was cordially recommended for admission into the ministry, and the Rev. T. Sherwood and Mr. Ald. Green were elected representatives to the Annual Assembly. The Rev. W. H. C. Harris, who will remove to Sunderland in August, was heartily thanked for his services during his three years of labour in the circuit.

— At a special circuit meeting of the Brougham-street Circuit, it was resolved that, in accordance with the recommendation of a deputation from the Congregational Committee, the circuit, after the next Annual Assembly, should be worked in three sections, the ministers to exchange pulpits occasionally. The Rev. E. V. Dinsley received and accepted a unanimous invitation to labour in the Franklin-street and Pallion division.

— The annual sermons for the chapel trust, Dock-street, Monkwearmouth, have been preached by the Rev. A. Holliday, of Darlington, to large congregations. Mr. Swan presided at the public meeting. The service realised about £45.

— A new organ, by Brindley, of Derby, has been placed in the chapel at Duffield.

#### BRITISH EQUITABLE ASSURANCE COMPANY.

—The twenty-fifth annual meeting of this company was held at its offices, Queen's-place, City, on the 27th ult., Mr. F. J. Hartley, Chairman of the Board, presiding. The managing director, Mr. Wm. Sutton Gover, read the report, which stated that during the year 2,025 new policies had been issued, assuring £403,852, and producing a new annual premium income of £12,155. The total amount assured by 24,525 policies in force is £4,491,837, the annual premium income thereon being £137,235. The income of the twenty-fifth year from premiums was £132,955, and from interest £28,214, making the revenue of the year £161,169. Of this sum, after deducting all outgoings, £61,237 was added to the accumulated fund, which now amounts to £685,703. The amount paid for death and matured claims and bonuses was £56,477, and for surrenders £6,870. In the cardinal points of lowness of mortality, growth of interest, and magnitude of accumulated funds, the results were considered most satisfactory. Mr. Gover, in a humorous speech, reviewed the history of the society, and the report was unanimously adopted.

#### EMPEROR LIFE INSURANCE SOCIETY.

—The Annual Meeting of this Society was held at the City Terminus Hotel, Cannon-street, on Wednesday, June 2nd, Mr. Deputy Bontems presiding.

Mr. EDWARD CLARKE (Secretary) read the report, which stated that during the past year 475 new life proposals had been received for assuring £65,895, of which 402 policies had been issued, being an increase of 101 over those issued the previous year, and making the total number of policies issued 17,323, for £1,704,017.

The claims during the year were 106, amounting, with bonus additions, to £8,730 10s. 4d., making the total claims since the establishment of the Society £114,675 6s. 4d.

The deaths were 10 less in number, and the claims £2,183 7s. 3d. less in amount, than in the previous year. The Directors recommended a dividend of 5 per cent. Messrs. Arthur Digby and John Mann, retiring Directors, and Messrs. J. Jones and G. F. Larkin, Auditors, offered themselves for re-election.

The Consulting Actuary, Mr. Woolhouse, was preparing his fifth valuation, and the result would be communicated to the shareholders and the assured.

The extension of Agencies in various parts of the Kingdom was beginning to tell favourably by an increased business for the present year.

The CHAIRMAN, in moving the adoption of the Report and Balance-Sheet, said it was not his practice to comment very fully upon the Annual Report in the year when the Accounts were sent to the Actuary for the usual actuarial valuation, because they could speak about the state of the Society much better after they had the valuation before them. He might confirm what had been stated in the Report, that considering the badness of the times they had done fairly well last year. They had increased their insurance fund to £10,068. He found on looking back for ten years that the increase of the insurance fund had been at the rate of £1,000 a year, so that it was £10,000 better now than it was ten years ago. This rate of progress was perhaps slow, but at all events it was very sure. The amount of the deposit account, which it was one of their objects to gradually diminish, had been further reduced, so that it now stood at £5,241 only. It was satisfactory also to know that all the claims were paid, and that there were no outstanding accounts. The Secretary had given him (the Chairman) a statement, which would be interesting to the Meeting, showing the working during the eleven years from 1870 to 1880 inclusive. The result was that the paid-up capital and insurance fund had increased from £2,747 to £17,337. He stated that several of the Directors were quite willing to put more capital into the business if it were needed; but to add to the capital unnecessarily was merely to increase the amount which the Society would have to pay in interest. There was only £1 per share called up, and as the amount of the shares was 45 each, of course more capital could easily be called if required at any time. The deposit account had been reduced during the past eleven years from £19,000 to £5,000, so that they were going on fast in the direction of getting rid of it; whilst the capital and the insurance fund had increased to £17,437. Of course they could not tell exactly the result of the actuarial valuation until it was received, but the Directors would lose no time in obtaining it.

Mr. DIGBY seconded the adoption of the Report, which was carried unanimously, and the retiring Directors—Arthur Digby, Esq., and John Mann, Esq.—were re-elected, and returned thanks.

Mr. G. F. LARKIN moved a vote of thanks to the Directors, and that the sum of £400 be presented to them for their services.

Mr. J. E. ALGER seconded the motion, which was carried unanimously. The CHAIRMAN returned thanks, and expressed his satisfaction that since the establishment of the Society upwards of £114,000 had been distributed amongst the families of the assured. As they wished to keep down the expense of the Life Society, he suggested that the Meeting should authorise the payment of £300 for the Directors' services during

the present year, instead of £400, as before, and no doubt the meeting of the Fire Society would vote the other £100, making together the usual amount.

Mr. JOHNSON seconded the motion, which was adopted. The retiring Auditors were re-elected, and a vote of thanks was accorded to the Secretary, agents, and staff, for their continued attention and diligence.

Mr. CLARKE, in returning thanks, said that insurance was a beneficent work in many respects, and it was a pleasure to receive the gratitude of those benefited thereby. Some were urging compulsory insurance, but he hoped there would be no necessity for compulsion, but that it would be felt to be a duty and privilege for every man to insure for the benefit of his family. Every claim was paid within fourteen days of proof of death, and they had not had one single case before the Law Courts since the Society was established.

A vote of thanks was passed to Dr. Crofts, and after a few remarks from Mr. SRAIGGS, the business of the Meeting terminated.

#### EMPEROR FIRE INSURANCE SOCIETY.

The SECRETARY read the Report, which stated that the Society continued steadily to progress. 1,167 proposals had been received during the year for insurances, amounting to £374,579. A portion of the risks has, as heretofore, been re-assured.

The claims, together with expenses for the year, had not exceeded 65 per cent. of the income.

The Directors recommend interest on the share capital at the rate of 5 per cent.

The Directors again invite the proprietors and the assured to aid in extending the operations of the Society.

The CHAIRMAN (Mr. Deputy Bontems), in moving the adoption of the Report and Balance-Sheet, said it would be seen that the transactions of the Society were not so large as some others. The Directors felt that it was their duty to re-insure a considerable portion of their risks. He thought they were now on the right line, and that their shares were well worthy of public attention.

Mr. MANN seconded the adoption of the Report. He had great faith in the way they did their Fire Insurance business, and certainly while their respected friend Mr. Bontems continued to preside over their deliberations, he did not think they would go astray in taking any very special risk. The business the Society did was of the most profitable kind. If they had ten or twenty times the amount of their present business they would be one of the most profitable institutions in the kingdom. Their claims and expenses had not exceeded 65 per cent. of the income, and he hoped they would soon be able to pay an increased dividend.

The motion for the adoption of the Report was then put to the Meeting and carried.

It was moved by the CHAIRMAN, seconded by Mr. LARKINS, and carried unanimously, that Mr. Arthur Digby and Mr. John Mann be re-elected Directors, and those gentlemen returned thanks.

The CHAIRMAN moved that £100 be allowed to the Directors for their services during the current year.

The motion was seconded by Mr. LARKINS, and carried unanimously.—Mr. ALFRED CLARKE proposed a cordial vote of thanks to the Directors for their past services. They had hitherto worked the Fire Society, in their generosity, without remuneration.

He had great pleasure in moving that vote, and was quite sure it would be heartily accorded by every one in the room.—The motion having been seconded by Mr. HATCHER, and carried with applause, the CHAIRMAN returned thanks.—Mr. J. E. ALGER had much pleasure in moving that Messrs. Larking and Jones be re-elected Auditors, with a remuneration of ten guineas.—The resolution, which was seconded by Mr. COSSAR, was then carried.—Mr. LARKING returned thanks for himself and Mr. Jones.—Mr. WARD had great pleasure in seeing Mr. Bontems in the chair, and hoped he would live for many years to occupy that position. He then moved a vote of thanks to the Chairman for his able and courteous conduct in the chair.—Mr. W. M. BELLIS had much pleasure in seconding the vote of thanks to the Chairman. He would like it to go forth to the public that it was a most gratifying result to have such a Report and Balance-Sheet. Of course there were older companies, whose figures went into millions, but if theirs was not so large as some, he considered that the Society deserved the confidence of the public.—The motion was then put to the Meeting, and carried with applause.

The CHAIRMAN returned thanks. He had been Chairman many years, and a Director still longer. He took a deep interest in the Society, and he did not think anything had been wanting on his part. He had scarcely ever been away from the meetings of the Directors. He had always been willing to furnish his quota of capital, and had always tried to stimulate every one. When a Society was fairly begun and honestly worked for a considerable number of years, when all the claims were punctually paid and progress was being made in its business, he thought it was entitled to the best consideration and fullest support of the public. With that impression he and his colleagues would go on labouring, expecting that they would soon achieve success in proportion to their deserts.—The Meeting then separated.

#### BIRTHS.

BRUCE.—June 1, at Hayman's Green, West Derby, near Liverpool, the wife of T. Bruce, of twins (sons).  
CURRIE.—June 3, at Ardrey, Rothsay, the wife of Donald Currie, of London and Demerara, of a daughter.  
DOVER.—June 4, at St. Agnes Vicarage, Kensington-park, S.W., the wife of the Rev. T. B. Dover, of a son.  
GIRDLESTONE.—June 5, at Wycliffe Lodge, Oxford, the wife of the Rev. R. B. Girdlestone, of a son, stillborn.  
JOLLYE.—June 2, at Wingfield House, Dover, the wife of the Rev. H. C. Jollye, of a daughter.  
RYND.—June 4, at 75, Holland-park, W., the wife of the Rev. J. W. Rynd, of a daughter.  
SANDERS.—June 3, at St. James's, Hatcham, the wife of H. W. Sanders, of a son.  
SMITH.—June 2, the wife of Herbert Smith, M.A., S.C.L., Rector of Chilton, near Sudbury, Suffolk, a daughter.  
WOOLNER.—At the Grove, Washbrook, near Ipswich, the wife of Captain Henry Woolner, of a daughter.

#### MARRIAGES.

AIKMAN—HOWAT.—June 2, at the Presbyterian Church, Queen's-road, Liverpool, by the father of the bride, assisted by the Rev. J. Robertson Howat, M.A., B.D., and the Rev. Professor Graham, D.D., Mary Jane Grant, eldest daughter of the Rev. H. T. Howat, to John Aikman, of the firm of James Aikman and Son, Edinburgh.  
BROADWAY—MEYRICK.—At the West London Tabernacle, by the Rev. Henry Varley, James Broadway, of Cairo, to Amy, daughter of the late George Meyrick, of Demerara.  
CAMERON—ROSE.—June 3, at Park Church, Grosvenor-road, Highbury New-park, N., by the Rev. John Edmond, D.D., Hugh Ewan Cameron, Esq., of Clunes, Inverness-shire, to Julia, eldest daughter of Lauchlan Rose, Esq., of Stoke Newington.  
CATTANACH—REID.—June 3, at the Presbyterian Church, Regent-street, by the Rev. J. Oswald Dykes, D.D., James Gibson Cattannach to Emily Parkin Reid.  
DARRS—BUTTEAU.—June 2, at Clapton-park Chapel, Lower Clapton, by Rev. Samuel Hobditch, William Mattocks Dabbs, of Stamford-hill (late of Lower Clapton), to Alice Louise, second daughter of E. Butteau, of Amhurst-road Hackney.  
DICKINSON—BOUGHT.—June 7 (by licence), at Walhamgrove Methodist Free Church, Walham-green, by the father of the bride, the Rev. Thomas James Dickinson, Minister of the Church, to Louisa, youngest daughter of the Rev. James Bought, Wesleyan Minister, Fulham London.  
EDMONDS—WAYMAN.—June 2, at Park Congregational Church, Halifax, Henry, only son of Henry Edmonds, Southfield, Halifax, to Annie, eldest daughter of Thomas Wayman, J.P., The Grove, Halifax.



**FIFE-BROWNE**—June 3, at the Congregational Church, Cambridge-street, by the Rev. W. Marshall, Capt. William Fife to Charlotte, daughter of James Browne, Esq., Montagu House, Hertford.

**FLEMING-PERRY**—June 3, at College-street Chapel, Northampton, by the Rev. J. I. Brown, William Lowe Fleming, of Graysley Lodge, Wolverhampton, to Carrie, eldest daughter of the late John Perry, J.P., of Hardingstone, Northampton.

**FULLER-RICHARDS**—On June 3, at Waterloo-road Chapel, Wolverhampton, by the Rev. Andrew G. Fuller, grandfather of the bridegroom, assisted by the Rev. D. F. Evans, William Miall, eldest son of William Moxon Fuller, of Ely House, to Bertha, eldest daughter of Henry Richards, of South Lawn, both of Wolverhampton.

**MUSGRAVE-PILLS**—June 3, at Square Congregational Church, Halifax, by the Rev. E. Mellor, D.D., John Keenan, youngest son of B. Musgrave, Esq., of Bradford, to Charlotte Sophia Pills, of 16, Hampden-place, Halifax, eldest daughter of the late Rev. John Pills, Baptist minister of London.

**PRESTIGE-DANDRIDGE**—June 1, at the Wesleyan Chapel, Brockley, by the Rev. Stephen Cox, Maurice, only son of the late William A. Prestige, Esq., of New-croft, to Matilda, third daughter of James Dandridge, Esq.

**ROW-CAIRNS**—June 3, at Erdington Congregational Chapel, William B. Row, of Knowle, Warwickshire, to Louisa Cairns, the youngest daughter of the late Benjamin Cairns, of Birmingham.

## DEATHS.

**ARUNDELL**—June 1, at Ford-place, Stifford, Essex, the Hon. Mrs. Arundell, only daughter of the late Joseph Esdaile. Aged 56. The funeral will be held on Wednesday, June 10, at 11 o'clock, from the residence of the deceased, to the church of St. Andrew, St. Andrew's, where the interment will take place. Friends will please accept this intimation.

**BLOXAM**—June 3, at Leamington Spa, in the county of Warwick, in the 83rd year of his age, the Rev. Thomas Lawrence Bloxam, formerly of Rugby.

**BLUETT**—June 2, at 45, Holland-road, Kensington, Catherine Maria, relict of the Rev. George Richard Bluet, aged 60.

**CURRIE**—June 3, at Ardberg, Rothsay, the beloved wife of Donald Currie, of London and Demerara.

**DANIEL**—June 3, South Petherton, Sophia, the beloved wife of Mr. John Daniel, aged 70.

**DOIG**—June 1, John Doig, of 74, Red Lion-street, Holborn, also of 26, Gray's Inn-road and 23, Goswell-road. Fondly loved and deeply regretted by his sorrowing widow and family. His end was perfect peace.

**GOTTO**—May 23, at Highbury-crescent, West, N., Elizabeth, widow of William Gotto, aged 61.

**GUY**—June 7, Mrs. Eliza Guy, for ten years the esteemed Matron of the Merchant Tailors' Company's Convalescent Home at Bognor, aged 55.

**HALL**—June 4, at 45, Dacre-park, Lee, Kent, the Rev. John Hall, Wesleyan Minister, aged 78.

**JOHNSTON**—June 1, at Blackburn, John Falding, infant son of John and Edith Johnston, and on the 4th, Edith Elizabeth, wife of the Rev. John Johnston, aged 35 years.

**KEY**—June 2, Frances Sarah, the dearly-loved wife of the Rev. James Key, of the British and American Church, Alexander's, St. Petersburg, and daughter of Mr. William Ford, of Old Gurney House, Norwich.

**MACGILL**—June 3, at the house of Miss de Broom, Rue Clavel, Belleville, Paris, the Rev. Hamilton M. Macgill, D.D., of 9, Doune-terrace, Edinburgh, late Foreign Mission Secretary of the United Presbyterian Church.

**MADGWICK**—June 3, at 45, Canonbury-park North, Miss Sarah Madgwick, in her 78th year.

**MAYER**—At Richmond, Surrey, S. R. T. Mayer, formerly secretary to the Free and Open Church Association, aged 35.

**OWEN**—June 3, at the residence of his eldest son, Francis Owen, Leatherhead, Surrey, from the effects of an accident, Thomas Owen, of Clapton, Hungerford, Berks, in his 70th year.

**PERRY**—On June 2, at Shrublands, Chelmsford, Isaac Perry, in his 82nd year.

**POOLE**—May 30, at Sheerness-on-Sea, after a short illness, Caroline, the beloved wife of James Poole, aged 50.

**RAVENSHAW**—May 23, in India, drowned, while trying to save the life of another, Edward Vincent Ravenshaw, eldest son of the late G. Ravenshaw, Esq., and Eliza Ravenshaw, of Malvern Link, in the 30th year of his age.

**ROGERS**—June 4, at Fittfield, Caterham, Andrew Trevarthian, fourth son of the late John Jope Rogers, of Penrose, Helston, aged 27.

**SAINTHILL**—June 1, Eleanor Mary, wife of John Sainthill, The Mount, Bathurst, N.S.W.

**TURNER**—June 3, at Hackney College, Well-street, London, Harold Vicars, second son of Rev. G. Lyon Turner, aged five years, after only three days' illness.

**WOOLFE**—June 3, at her residence, Arbour-square, Emma, relict of the late Thomas William Woolfe, in her 68th year. Friends will please accept this intimation.

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